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ANTIQUÆ;

OR,

ANCIENT LAWS AND INSTITUTES OF IRELAND.



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ANCIENT LAWS
AND
INSTITUTES OF IRELAND.

ON the 19th day of February, 1852, the Rev. James Henthorne Todd, D.D., F.T.C.D., and the Very Rev. Charles Graves, D.D., F.T.C.D., submitted to the Irish Government a proposal for the transcription, translation, and publication of the Ancient Laws and Institutes of Ireland.

On the 11th day of November, 1852, a Commission was issued to the Right Honorable Francis Blackburne, then Lord Chancellor of Ireland; the Right Honorable William, Earl of Rosse; the Right Honorable Edwin Richard Wyndham, Earl of Dunraven and Mount-Earl; the Right Honorable James, Lord Talbot de Malahide; the Right Honorable David Richard Pigot, Lord Chief Baron of Her Majesty's Court of Exchequer; the Right Honorable Joseph Napier, then Her Majesty's Attorney-General for Ireland; the Rev. Thomas Romney Robinson, D.D.; the Rev. James Henthorne Todd, D.D.; the Rev. Charles Graves, D.D.; George Petrie, LL.D.; and Major Thomas Aiskew Larcom, now Major-General and Knight Commander of the Bath—appointing them Commissioners to direct, superintend, and carry into effect the transcription and translation of the Ancient Laws of Ireland, and the preparation of the same for publication; and the Commissioners were authorized to select such documents and writings containing the said Ancient Laws, as they should deem it necessary to transcribe and translate; and from time to time to employ fit and proper persons to transcribe and translate the same.

In pursuance of the authority thus intrusted to the

Commissioners, they employed the late Dr. O'Donovan and the late Professor O'Curry in transcribing various Law-tracts in the Irish Language, in the Libraries of Trinity College, Dublin, of the Royal Irish Academy, of the British Museum, and in the Bodleian Library at Oxford.

The transcripts* made by Dr. O'Donovan extend to nine volumes, comprising 2,491 pages in all; and the transcripts* made by Professor O'Curry are contained in eight volumes, extending to 2,906 pages. Of these transcripts several copies have been taken by the anastatic process. After the transcription of such of the Law-tracts as the Commissioners deemed it necessary to publish, a preliminary translation of almost all the transcripts was made by either Dr. O'Donovan or Professor O'Curry, and some few portions were translated by them both. They did not, however, live to revise and complete their translations.

The preliminary translation executed by Dr. O'Donovan is contained in twelve volumes, and the preliminary translation executed by Professor O'Curry is contained in thirteen volumes.

When the translation had so far progressed, the Commissioners employed W. Neilson Hancock, LL.D., formerly Professor of Jurisprudence in Queen's College, Belfast, to prepare the first part of the *Senchus Mor* for publication, in conjunction with Dr. O'Donovan. The steps taken by Dr. Hancock in carrying out the directions of the Commissioners, first with Dr. O'Donovan, and after his death, with the assistance of the Rev. Thaddeus O'Mahony, Professor of Irish in the University of Dublin, are fully detailed in the preface to this volume.

Trinity College, Dublin,
30th January, 1865.

* These transcripts are referred to throughout this volume by the page only, with the initials O'D. and C. respectively.



ANCIENT LAWS OF IRELAND.

senchus mor.

INTRODUCTION TO SENCHUS MOR,

AND

Αθηγαβαιλ ;

OR,

LAW OF DISTRESS,

AS CONTAINED

IN THE HARLEIAN MANUSCRIPTS.

PUBLISHED UNDER DIRECTION OF THE COMMISSIONERS FOR PUBLISHING THE ANCIENT
LAWS AND INSTITUTES OF IRELAND.

VOL. I.

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DUBLIN, 24th December, 1864.

SIR,

Having received instructions from the Commissioners for publishing the Ancient Laws and Institutes of Ireland, to prepare, in conjunction with the late Dr. O'Donovan, the Senchus Mor for publication, and on Dr. O'Donovan's death, having been directed by the Commissioners to complete, with the assistance of the Rev. Professor O'Mahony, so much of the manuscript and translation as had been revised and partly prepared by Dr. O'Donovan, I have now the honour to submit to the Commissioners the first volume of the Senchus Mor.

I have to report the cordial co-operation and valuable aid of Professor O'Mahony, and the efficient services of my Assistant, Thomas M. Busted, A.B., in carrying out the Commissioners' directions.

I am,

Sir,

Your obedient servant,

W. NEILSON HANCOCK.

The Very Rev. Dean GRAVES,
Brehon Law Commission Office,
Trinity College, Dublin.





PREFACE.

THE SENCHUS MOR has been selected by the Commissioners for early publication, as being one of the oldest and one of the most important portions of the ancient laws of Ireland which have been preserved. It exhibits the remarkable modification which these laws of Pagan origin underwent, in the fifth century, on the conversion of the Irish to Christianity.

Reasons for
selecting
the Senchus
Mor for
early pub-
lication.

This modification was ascribed so entirely to the influence of St. Patrick that the Senchus Mor is described as having been called in aftertimes "Cain Patraic," or Patrick's Law.

The Senchus Mor was so much revered that the Irish Judges, called Brehons, were not authorized to abrogate any thing contained in it.

The original text, of high antiquity, has been made the subject of glosses and commentaries of more recent date; and the Senchus Mor would appear to have maintained its authority amongst the native Irish until the beginning of the seventeenth century, or for a period of twelve hundred years.

The English law, introduced by King Henry the Second in the twelfth century, for many years scarcely prevailed beyond the narrow limits of the English Pale (comprising the present counties of Louth, Meath, Westmeath, Kildare, Dublin, and Wicklow).^{*} Throughout the rest of Ireland the Brehons still administered their ancient laws amongst the native Irish, who were practically excluded from the

^{*} Stat. 13 Hen. VIII., c. 3. (1522) recites that at that time the English laws were obeyed and executed in four shires only.—*Vide Sir John Davis' Discovery, &c., in Thom's Reprint of Irish Tracts*, vol. i., p. 693. But Meath then included Westmeath, and Dublin included Wicklow.

privileges of the English law. The Anglo-Irish, too, adopted the Irish laws to such an extent that efforts were made to prevent their doing so by enactments first passed at the Parliament of Kilkenny in the fortieth year of King Edward III., (1367), and subsequently renewed by Stat. Henry VII., c. 8, in 1495. So late as the twenty-fourth and twenty-fifth years of the reign of King Henry VIII. (1534), George Cromer, Archbishop of Armagh and Primate of Ireland, obtained a formal pardon for having used the Brehon laws.* In the reign of Queen Mary (1554), the Earl of Kildare obtained an eric of 340 cows for the death of his foster brother, Robert Nugent,† under the Brehon law.

The authority of the Brehon laws continued until the power of the Irish chieftains was finally broken in the reign of Queen Elizabeth, and all the Irish were received into the king's immediate protection by the proclamation of James I. This proclamation, followed as it was by the complete division of Ireland into counties and the administration of the English laws throughout the entire country, terminated at once the necessity for and the authority of the ancient Irish laws.

The wars of Cromwell, the policy pursued by King Charles II. at the Restoration, and the results of the Revolution of 1688, prevented any revival of the Irish laws; and before the end of the seventeenth century the whole race of judges (Brehons) and professors (ollamhs) of the Irish laws appears to have become extinct.

Origin of
the ancient
Irish laws.

The account of the origin of the Irish laws given in the text of the *Senchus Mor* is a very natural one. Portions of them are ascribed to the decisions or authority of particular judges and lawgivers.

Thus it is said—

“Sean, son of Aighe, passed the first judgment respecting distress.”‡

* Patent and Close Rolls of Chancery in Ireland, 24 & 25 Hen. VIII.

† *Annals of the Four Masters*.

‡ *Senchus Mor*, p. 79.

The Lawgiver thus referred to is supposed to have flourished about 100 years before the Christian era.*

"Sencha, guided by the law of nature, fixed the distress at two days, which is between one and three days, for every female possession."†

Again, other decisions are ascribed to Brigh Briughaidh: "Thus far we have mentioned the distresses of two days, as decided by Brigh Briughaidh, who dwelt at Feisin, and by Sencha, son of Ailell, son of Culclain, to whom the Ulstermen submitted."‡

Other judgments are mentioned with censure, such as the "sudden judgments of Ailell, son of Matach." These judgments are stated to have prevailed "until the coming of Coirpre Gnathchoir, who did not consent that any right should be upon one day."

The fine of five "seds" for neglecting to redeem every distress is stated to have been the fine fixed by Morann, who was the son of Cairbre, Monarch of Ireland, A.D. 14, and was appointed Chief Brehon by Cairbre's successor, Fearadhach Finnfeachtnach.§

In the commentaries on the *Senchus Mor* other judgments are mentioned, as those of Eochaidh MacLuchta, Fachtna Mac-Senchath, Carat-Nia Teiscthi, Eoghan MacDurthacht, Doet of Neimhthinn, and Diancecht. The commentaries also refer to the judgments of Doidin Mac Uin, Moenach Mac Nine, and Credine Cerd. These judgments are stated to have been in a metrical form, and so preserved in memory.

The commentaries allude to a still earlier period, before the time of Conchobhar—probably Conchobhar Mac Nessa, who was Monarch of Ireland at the time of the Christian era—when the judicature belonged to the poets alone; and of these poet-judges Amergin Glungel is represented as having passed the first sentence in Erin.

* O'Reilly's "Transactions of the Ibero-Celtic Society," 1820, p. xvi.

† *Senchus Mor*, p. 127.

‡ *Ibid.*, p. 151.

§ Note vi., *Annals of the Four Masters*, A.D. 14.

In one of the manuscripts there is a commentary upon the name of Amergin Glungel, representing him to be the foster-son of Cai Cainbrethach, a contemporary of Moses, and a disciple of Fenius Farsaidh, whose son, Nel, is stated to have married Scota, daughter of Pharaoh, King of Egypt. As this story of Cai Cainbrethach is found in only one manuscript, and not in the text but in the commentary, it was probably introduced at a later period for the purpose of supporting the statement that Cai, before he came from the east, had learned the law of Moses, and that he founded his judgments upon it.

The introduction to the *Senchus Mor*, which is more ancient than the commentaries, instead of ascribing what was good in the judgments of the Pagan Brehons to direct instruction in the law of Moses in Egypt, attributes it to the influence of the Holy Spirit upon the just men, who, before the conversion of the Irish to Christianity, were in the island of Erin, adding the reason, "for the law of nature had prevailed where the written law did not reach." This account of the matter is in strict accordance with what St. Paul says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."*

It corresponds, too, with what we know of the Roman civil law, a large portion of which was developed during the Pagan period of Roman history.

The time
when the
Senchus
Mor was
composed.

The *Senchus Mor*, according to the account in the introduction, was composed in the time of Laeghaire, son of Niall, King of Erin, when Theodosius was Monarch of the World.

In the commentary it is stated, that it was at the end of nine years after "the arrival of Patrick in Erin that the *Senchus* was completed." In the introduction the date of St. Patrick's arrival is fixed in the ninth year of the reign of Theodosius, as Monarch of the World, and in the fourth year of the reign of Laeghaire, King of Erin.

* St. Paul's Epistle to the Romans, ii. 14.

The Theodosius thus referred to was Theodosius the Younger, who succeeded his father, Arcadius, as Emperor of the East, in A.D. 407, and on the death of his uncle, Honorius, in A.D. 423, became also Emperor of the West, and hence is described as Monarch of the World. He resigned the Empire of the West in 425 to Valentinian. Notwithstanding his resignation of the Empire of the West, the ninth year from the period when the description of Monarch of the World could be applied to Theodosius would thus be 432, which corresponds with the date of the arrival of St. Patrick, as given in the Annals of the Four Masters and in many other Irish authorities.

There is no statement in the *Senchus Mor* as to when its composition was commenced, but this information is supplied in the Annals of the Four Masters:—"The age of Christ 438. The tenth year of Laeghaire. The *Seanchus* and *Feinechus* of Ireland were purified and written." From this and the statement in the commentary, it would appear that the *Senchus* was composed between the sixth and ninth years after St. Patrick's arrival in Ireland. The notice in the introduction of the places where those who composed the *Senchus Mor* sojourned in the different seasons of the year, affords considerable corroboration of the inference that the work extended over several years.

In the Introduction to the *Senchus Mor* the occasion of its being compiled is thus explained :—*

St. Patrick, after the death of his charioteer, Odhran, and the judgment which was pronounced on the case by Dubhthach Mac ua Lugair, chief of the royal poets and chief Brehon of Erin, "requested the men of Erin to come to one place to hold a conference with him. When they came to the conference, the Gospel of Christ was preached to them all; and when the men of Erin heard" . . . "all the power of Patrick since his arrival in Erin; and when they saw Laeghaire with his Druids overcome by the great signs and

Occasion of
the *Senchus*
being com-
piled.

* *Senchus Mor*, pp. 15, 17.

miracles wrought in the presence of the men of Erin, they bowed down in obedience to the will of God and Patrick."

"It was then that all the professors of the sciences in Erin were assembled, and each of them exhibited his art before Patrick, in the presence of every chief in Erin."

"It was then Dubhthach was ordered to exhibit the judgments and all the poetry of Erin, and every law which prevailed amongst the men of Erin, through the law of nature and the law of the seers, and in the judgments of the island of Erin, and in the poets."

"Now the judgments of true nature which the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of this island down to the reception of the faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in the written law and in the New Testament, and with the consciences of the believers, was confirmed in the laws of the Brehons by Patrick and by the ecclesiastics and the chieftains of Erin; for the law of nature had been quite right, except the faith, and its obligations, and the harmony of the Church and people. And this is the Senchus."

Nature of
Assembly
which
authorized
composition
of
Senchus
Mor.

It will be observed that this account of the origin of the Senchus Mor does not ascribe its authority or composition to any senate or legislative body in Ireland—nor does it describe the conference with respect to it as being the Feis of Temhair—but as being a special assembly convened by St. Patrick.

Dr. Petrie has called attention to the fact that in the time of King Laeghaire and of his successor the assemblies of the Feis of Temhair were of rare and irregular occurrence, only one* such assembly being specially noticed in King Laeghaire's time, in 454.

The laws of the ancient Irish appear to have depended upon the decisions of the Brehons and Lawgivers, with the assent of the Kings. Where an assembly is spoken of,

* Petrie's "History and Antiquities of Tara Hill," p. 82.

it is the Brehons and Lawgivers or Kings who decide the questions. Thus it is said,* "Sean, son of Aighe, passed the first judgment respecting distress at a territorial meeting held by the three noble tribes who divided this island. There it was decided by them that one day should be allowed for all necessary things," &c. The meeting thus referred to is explained in the gloss† to have been held at Uisnech, in Meath, for the purpose of dividing Erin into provinces, between the Ultonians, the Feini of Temhair, and the Ernai-Dedadh, or between the Ulaidh, the Galeoin, and the Ernai. The gloss then explains that "decided by them," means decided by the learned. The high dignity given to the Kings is illustrated in the subsequent part of the same passage, where it is said, "For the King excels all in testimony, for he can, by his mere word, decide against every class of persons except those of the two orders of religion or learning who are of equal rank with himself."

The date of the Senchus Mor—A.D. 438 to 441—has considerable historical interest in connexion with the change which was going on in the Roman law at that period.

In the century which had elapsed between Constantine and Theodosius the Younger, the Christian Emperors had, by numerous constitutions and rescripts, changed the laws of their Pagan predecessors, and had given all the force of their imperial authority to establish the Christian religion throughout the empire.

The great body of the civil law of Rome, however, resting on the perpetual edict of the Pagan Emperor Hadrian, and on the writings of eminent Pagan juriconsults, still regulated the forms of procedure of the courts and all the ordinary transactions of life unconnected with religion.

The exact state of the Roman law in this respect, as a collection of Pagan institutions—preserved to a great extent, but modified so as to conform to Christian doctrine and Christian morality—was made manifest to the Roman world in A.D. 435,

Changes
in the
Roman law
contempo-
raneous
with the
Senchus
Mor.

* Senchus Mor, p. 79.

† Ibid., p. 81.

when the Emperor Theodosius directed the constitutions from the time of Constantine to his own time to be collected. This collection—ever since known as the Theodosian Code—received imperial sanction in A.D. 438.* It was no sooner finished than it was published, and received in both the eastern and western empires. Valentinian the Third, who governed in the west, gave as a reason for adopting the Theodosian Code, that, “as the empire obeyed two princes whose wills were inseparable, so there ought likewise to be an exact uniformity in their laws.”†

Along with the Theodosian Code, the earlier codes of Gregorius and Hermogenes, private lawyers, of the time of Constantine the Great, containing the constitutions of the Pagan emperors from the time of Hadrian, so far as these were not modified by subsequent constitutions, were still recognised as of authority in the tribunals.

Theodosius, by an edict, also selected the writings of five jurisconsults—Caius, Papinian, Paul, Ulpian, and Modestinus—to be established as those which should be binding on the judges. If the opinions of these on any point were divided, a casting vote was ascribed to the superior wisdom of Papinian. Of the jurisconsults, thus recognised by a Christian Emperor, the most distinguished—Papinian and Ulpian—were Pagans.

The preparation and publication of the Theodosian Code are events of such importance that the knowledge of them would be rapidly diffused through the provinces of the Roman empire. The success of the Christian Bishops in securing the requisite modifications of Pagan laws, by the imperial authority of Theodosius at Constantinople and Valentinian at Rome, would spread with equal rapidity to the Christian missionaries throughout the world. St. Patrick, a Roman citizen, a native of a Roman province, and an eminent Christian missionary, would be certain to obtain early intelligence of the great reform of the laws of the em-

* Summary of the Roman Law, from Dr. Taylor's "Elements of Civil Law," p. 7.

† Colquhoun's "Summary of Roman Civil Law," p. 56.

pire, and of the great triumph of the Christian Church. He would naturally be influenced in the work in which he was engaged by so remarkable a precedent, and would facilitate the conversion of the Irish and strengthen the Church he was founding, by recognising all that was good in the Pagan laws of Ireland, and only insisting on such modifications and adaptations as Christian morality and Christian doctrine rendered indispensable; and such is precisely the course which St. Patrick is described in the introduction to the *Senchus Mor* as having pursued.

The number of the authors of the *Senchus Mor* is preserved in a name often given to it. The introduction states —“*Ṣon̄r̄* (*Nofis*), therefore, is the name of this book, *i.e.*, ^{Authors of the *Senchus Mor*.} the knowledge of nine persons.”*

The most ancient account of the authorship of the *Senchus Mor* is that contained in the verses quoted in the introduction, which were, probably, contemporaneous with its composition :—

“*Laeghaire, Corc, Dairi, the hardy,
Patrick, Benen, Cairnech, the just,
Rossa, Dubhthach, Ferghus, with science :
These were the nine pillars of the *Senchus Mor*.”†*

These verses are also quoted to explain the word “*Ṣoep̄*,” *i.e.* “no-fiss,” in Cormac’s Glossary, which is believed to have been composed in the tenth century.‡

When Christianity was fully established, the order of the precedency of the authors is stated differently. St. Patrick and his companions are placed before the kings who sanctioned the composition of the *Senchus Mor*. Thus we have, “Nine persons were appointed to arrange this book, *viz.*, Patrick, and Benen, and Cairnech, three bishops; Laeghaire, and Corc, and Daire, three kings; Rosa, *i.e.* Mac-Trechim, and Dubhthach, *i.e.* a doctor of the *Bér̄la Feini*, and Fergus, *i.e.* a poet.”§

* Introduction to *Senchus Mor*, p. 17.

† Ibid., p. 5.

‡ Stokes’s *Old Irish Glossaries*, pp. xviii and 31.

§ Introduction to *Senchus Mor*, p. 17.

This account of the authorship of the *Senchus Mor* seems to have been generally received as long as the ancient laws were in force, for in the *Annals of the Four Masters*, compiled in 1632, it is stated—"The *Seanchus* and *Feinechus* of Ireland were purified and written, the writings and old books of Ireland having been collected and brought to one place, at the request of St. Patrick. These were the nine supporting props by whom this was done—*Laeghaire*, *i.e.*, the King of Ireland, *Corc*, and *Daire*, the three kings; *Patrick*, and *Benen*, and *Cairneach*, the three saints; *Ross*, *Dubhthach*, and *Feargus*, the three antiquaries."*

The part taken by each of those who joined in the preparation of the *Senchus* is thus explained in the commentary on the introduction:—

"The following now were the chief authors of the *Senchus* :—*Fergus*, the poet, and *Dubhthach Mac ua Lugair*, who put a thread of poetry around it for Patrick; besides the judgments of previous authors which had been pronounced by them, and which they explained to Patrick."—"It was only necessary for them to exhibit from memory what their predecessors had sung, and it was corrected in presence of Patrick according to the written law which Patrick had brought with him, &c. And they arranged and added to it."†

In a poem quoted in another part of the commentary on the introduction it is said :—

"The poets of Fail here look upon
The *Senchus* as the work of *Fergus*;
But if it be viewed as regards the chief of the work,
Dubhthach was above all the men."

Dubhthach
Mac ua
Lugair.

In the lives of St. Patrick the conversion of *Dubhthach Mac ua Lugair* is noticed as being, from the position he held as chief poet and chief Brehon in Ireland, one of the most important events at the commencement of St. Patrick's mission.

The prominent part he took in the composition of the *Senchus Mor* is illustrated by a poem of his commemo-

* *Annals of the Four Masters*, A.D. 438.

† Introduction to *Senchus Mor*, pp. 23, 25.

rating his decision of the case of Nuada Derg, who was condemned to death for the slaying of Odhran, St. Patrick's charioteer, and which is described in the introduction as composed at the same time and place as the Senchus.

Professor O'Curry, in the Appendix* to his "Lectures on the Manuscript Materials of Irish History," has published from MSS. in the Library of Trinity College, Dublin, with a translation and notes, three remarkable poems of Dubhthach, written to celebrate the deeds of Crimthan, King of Leinster. The latest of these poems must have been composed not long after the battle of Ochra, which took place in A.D. 478, according to some authorities, or in A.D. 482 according to others. The reputation of Dubhthach is indicated by the territory in Wexford, which was given to him by Crimthan for his poems and for his assistance. Professor O'Curry has, in a note, traced from ancient names the situation of this territory.

In one of these poems Dubhthach refers to his giving judgment between King Laeghaire and St. Patrick. There is also a poem ascribed to Dubhthach, in the Book of Rights; and Dr. O'Donovan adds in a note† a quotation from Colgan, from which it appears that he had in his possession different works of Dubhthach, whom he describes as "a man celebrated amongst his own countrymen." In the Felire of Aengus, an account of the festivals of the Church, written by Aengus the Culdee (Céile Ódé) at the end of the eighth century, there is a hymn ascribed to Dubhthach,‡ so that there is evidence from many sources of his having been a remarkable poet and author.

Fergus is described in the commentary as a poet, and Rossa as a doctor of the Bérla Feini,§ the dialect in which Fergus and Rossa. the ancient Irish laws were written.

* O'Curry's Lectures, App., p. 482, *et seq.*

† *Leabhar Na g-Ceart*, p. 234. "Extant penes me diversa hujus inter suos celebres viri opuscula alibi sæpius citanda."—*Colgan's Trias. Thaum.*, p. 8, n. 5.

‡ O'Reilly's "Transactions of the Ibero-Celtic Society," 1820, p. xxvii.

§ In the text of the Introduction, pp. 16, 17, Dubhthach is described as "ῥῡ ḃεῖῤᶞᶅ," Doctor of the Bérla Feini; but in the Commentary, pp. 38, 39, as "ῥῡ ḃεῖῤᶞᶅ," Doctor of Literature; and Rossa as "ῥῡ ḃεῖῤᶞᶅ ῥεῖῤᶞᶅ," Doctor of the Bérla Feini.

Rossa is also described as son of Trichem, and in the lives of St. Patrick, Rus or Ross, son of Trichem, is mentioned as one of the principal early converts to Christianity, and as living in a town called Derluss and afterwards Imeathan, near Downpatrick, on the south side.*

The composition of the Salic law contemporaneous with Senchus Mor.

In connexion with the important part ascribed to these poets and Brehons, so soon after their conversion to Christianity, in the composition of such a law treatise as the Senchus Mor, it is interesting to notice that the Salic law† was drawn up by four eminent chieftains of the Franks, before the conversion of those tribes to Christianity, as it is supposed about the beginning of the fifth century, and before A.D. 421. Towards the end of the fifth century the Salic law was, after the baptism of Clovis, reformed by him in the several articles that appeared incompatible with Christianity.

This drawing up of the Salic law by Pagans, and its subsequent revision under the influence of Christian teachers, all took place in the century in which the Senchus Mor is stated to have been composed.

St. Patrick. The part which St. Patrick is described as having taken in revising the ancient laws of Ireland affords additional evidence of the greatness of his character, and of the important and varied nature of his services to Ireland, where his memory is still cherished as the patron saint of the country.

His character, as sketched by his latest biographer, corresponds with what we would anticipate from the incidents stated with respect to him in the introduction of the Senchus Mor—a Roman citizen, and the son of a Roman magistrate, on his consecration as a Christian bishop, devoting his life to the conversion and improvement of a people with whom he had been a captive and in bondage.

* Lanigan's Ecclesiastical History of Ireland, vol. i., p. 216.

† Gibbon's Roman Empire, p. 627.

"The biographers of St. Patrick" portray "in his character the features of a great and judicious missionary. He seems to have made himself 'all things,' in accordance with the apostolic injunction, to the rude and barbarous tribes of Ireland. He dealt tenderly with their usages and prejudices. Although he sometimes felt it necessary to overturn their idols, and on some occasions risked his life, he was guilty of no offensive or unnecessary iconoclasm. A native himself of another country, he adopted the language of the Irish tribes, and conformed to their political institutions. By his judicious management, the Christianity which he founded became self-supporting. It was endowed by the chieftains, without any foreign aid. It was supplied with priests and prelates by the people themselves, and its fruits were soon seen in that wonderful stream of zealous missionaries, the glory of the Irish Church, who went forth in the sixth and seventh centuries to evangelize the barbarians of central Europe."*

The Christian missionaries who assisted St. Patrick in the revision of the ancient laws of Ireland, and in recording them in a book, were St. Benignus and St. Cairnech.

St. Benignus, acting probably in the character of secretary St. or amanuensis to St. Patrick, wrote out the Irish part of the laws. His labours in connexion with the laws of Ireland were not confined to the *Senchus Mor* alone. He afterwards† "commenced and composed that famous Chronicon called the *Psalter of Caiseal*, in which are described the acts, laws, prerogatives, and succession, not only of the monarchs of all Ireland, but also those of the kings of Munster." He also appears‡ to have been the author of the original *Book of Rights*, which was drawn up after the establishment of Christianity, the germ of the elaborate *Leabhar Na g-Ceart*, of more modern composition, in which his name is so often mentioned.

* Todd's *St. Patrick, Apostle of Ireland*, pp. 514, 515.

† O'Donovan's *Introduction to Leabhar Na g-Ceart*, pp. iv, v, citing Colgan's extracts from *Life of St. Benignus*, "*Trias Thaum.*," c. 33, p. 205.

‡ *Ibid.*, p. vi, xxiii.

St. Benignus is described by Dr. O'Donovan* as of the family of Olioll Olum, king of Munster; being descended from Tadhg Mac Cein, the grandson of that monarch, to whom Cormac Mac Art gave some land, including the district round Duleek, where St. Benignus resided with Sescnean, his father, at the time of St. Patrick's arrival. His name is preserved, as Dr. O'Donovan notices, in Cill Benein, now Kilbannan, in the barony of Dunmore, and county of Galway, where he erected his principal church, being patron saint of Connaught. The remains of a round tower still indicate the importance of the place.† St. Benignus became one of the most favourite disciples of St. Patrick, and was his coadjutor or successor in the bishopric of Armagh in A.D. 455. He resigned the bishopric in 465, and died in 468.

The date at which St. Benignus is said to have become Bishop of Armagh makes it very improbable that he was only seven years old, as stated by some, when he first met St. Patrick, in A.D. 432 or 433, as he would then have been a bishop at twenty-nine or thirty. The description of him as a youth who left his father's house to follow St. Patrick, at the very commencement and dangerous part of his mission, is more consistent with St. Benignus being seventeen years old than seven. If he was converted by St. Patrick when he was seventeen, his elevation to the bishopric of Armagh would have taken place when he was thirty-nine or forty, and at his death he would have attained the age of fifty-three years.

The latter hypothesis would accord with the dates in the *Senchus Mor*, as he would then be engaged in assisting in its preparation between the twenty-third and the twenty-sixth year of his age.

St.
Cairnech.

The other missionary who assisted St. Patrick in the revision of the Irish laws was St. Cairnech. The place of his burial is stated in one of the commentaries to be at

* Introduction to *Leabhar Na g-Ceart*, p. ii.

† Ibid., p. iv.

Tuilen, now the parish of Duleen or Dulane, near the town of Kells, in the county of Meath. His name is commemorated in connexion with Tuilen, in the Topographical Poem of O'Dubhagain, written in the fourteenth century:—

“The three septs of Tuilen without blemish,
In Meath, though not Meathmen,
Are the Fir-Eochain, distinguished among them
The Maini, and the Britons of lasting fame.
Early these men quaff their metheglin;
They are the congregation of Cairnech.”*

Dr. O'Donovan remarks on this passage that St. Cairnech is still remembered as the patron saint of Dulane.

St. Cairnech's day in the Irish calendar is the 16th of May, and under that date his death is thus recorded in the *Felire of Aengus*:—

“The illustrious death of Cairnech, the truly-powerful.”†

His name at the same date appears also in the British calendar. In the memoir of his life, which is preserved in the Cottonian Library, British Museum, it is stated that he was a native of Cornwall, and a contemporary of St. Patrick, and went to Ireland shortly after him, arranging to meet him each year. It is also stated that there were churches and cities of his name in the region of Leinster, and that he died in his own celebrated city, the best of all his cities, which is called *Civitas Cairnech*.

With respect to his character as an author, it is stated that the works of the blessed Cairnech were read in Ireland through the whole country, as the miracles of the blessed Apostle, St. Peter, were read at Rome.

The Irish kings who are mentioned as having taken part in sanctioning the composition of the *Senchus Mor*, are King Laeghaire, Corc, and Daire.

Laeghaire, son of Niall of the Nine Hostages, has usually

* Irish Topographical Poems, p. 15.

† Dr. O'Donovan has given in a note to the Irish Topographical Poems, p. xiv, extracts from the Latin Life of St. Cairnech. The Life has been published with a translation in Rees' *Lives of Cambro-British Saints*, pp. 209-211.

been described as Monarch of Ireland at the time of the conversion of the Irish to Christianity. According to the *Annals of the Four Masters* his reign commenced in A.D. 428, four years before the arrival of St. Patrick; and after a reign of thirty years he died in 458, one year after the foundation of Armagh by St. Patrick. He was buried at Temhair, in the external rampart of the rath which he had erected there, and which was known in aftertimes as Rath-Laeghaire.* A district in Meath, comprising the greater parts of the baronies of Upper and Lower Navan, was also called after him, and was long in the possession of his descendants. This territory, called "Laeghaire," is mentioned in O'Dubhagain's Topographical Poem:†—

"O'Coindealbhain of troops

Is the surpassing-wise king of Laeghaire."

King Laeghaire has been usually placed at the head of the list of Christian Kings of Ireland, because in his reign the conversion of a large number of the Irish took place and the foundation of the Christian Church in Ireland was undoubtedly laid. It has, however, been justly doubted whether he himself became and continued till his death a Christian. Whether he was really converted or not, it appears certain that "St. Patrick received permission from him to preach the Gospel, on condition that the peace of the kingdom should not be disturbed."‡

The references to King Laeghaire in the introduction to the *Senchus Mor*, and in the commentaries thereon, indicate rather an assent to the proceedings of St. Patrick than an earnest conversion. Whilst Dubhthach Mac ua Lugair is called "a vessel full of the grace of the Holy Ghost," King Laeghaire is described as at first directing the slaying of one of St. Patrick's people; afterwards as overcome, with his Druids; and only then as agreeing with St. Patrick respecting the revision of the laws.

* There is a description of this rath and an account of Laeghaire's death in Petrie's *History and Antiquities of Tara Hill*, p. 168—*Trans. R.I.A.*, vol. xviii., part ii.

† *Irish Topographical Poems*, p. 7, and note iv., 14.

‡ *Brenan's Ecclesiastical History of Ireland*, p. 15.

In the commentary on the introduction the *Senchus Mor* is said to have been preserved in part “by the composition of the poets, the addition from the law of the letter, and strength by the law of nature;” and an explanation is added, that “the composition of the poets,” referred to the work of Fergus, Dubhthach, and Rossa. “Addition from the law of the letter” is explained to mean—that the *Senchus Mor* was harmonized with the written law, or Word of God, by St. Patrick, St. Benignus, and St. Cairnech. “Strength from the law of nature” is explained—such part of the law of nature from which the Pagans passed their judgments. With this part of the work the names of Laeghaire, Corc, and Daire, are associated, implying that they took part in sanctioning the *Senchus Mor*, as representing the law of nature common to Pagans as well as Christians. They are also described as assenting to the abrogation of such parts of the Pagan laws, previously prevailing, as were inconsistent with Christianity.

The part thus ascribed in the introduction to the *Senchus Mor* to these three monarchs would imply that they were tolerant Pagan monarchs, who came to an agreement with St. Patrick, allowing him to pursue his mission, provided the power of the Kings and Brehons, and the authority of the laws, when revised and settled, were not disturbed.

The name and character of King Corc were long cherished King Corc. in Irish history. In the topographical poem, written in the fifteenth century by O’Huidhrin, his name is selected for commemoration in connexion with Cashel :—

“ Our visit shall be Caisel of the Kings,
The seat of Corc who practised no evil deeds.”*

He is also mentioned in the Book of Rights as son of Lughaidh, and as a contemporary of St. Patrick :—

“ That is the tribute of Mumha, perpetual,
Until the end of time shall come,
Patrick of this city over cities,
In the time of Corc adjusted it.”†

* Irish Topographical Poems, p. 99.

† *Leabhar Na g-Ceart*, pp. 29, 51.

Dr. O'Donovan was unable to ascertain the date of Corc's death from the authentic Irish annals; but his defeat by Crimthan is celebrated in the interesting poems of Dubhthach Mac ua Lugair :—

“A battle which Crimthan gave,
To brave Corc, whom he tamed.
It was the noble, prosperous battle,
In which fell the hosts of Caisel.”*

Crimthan is described as a contemporary of St. Patrick, of Laeghaire, and of Dubhthach Mac ua Lugair; and as winning the battle of Ochra, fought in A.D. 478, in which Oilioll Molt, Laeghaire's successor, was defeated.

In the absence of any record of King Corc's death we cannot know how long he survived the composition of the *Senchus Mor*. The date of its completion is said to be A.D. 441, and on St. Patrick's visit to Munster, in A.D. 445, Aenghus, grandson of Corc, and son of Nadfreach, having already been instructed to some extent in Christianity, was baptized by St. Patrick. But it is not certain that either Aenghus or Nadfreach was then on the throne. On the contrary Dr. Lanigan conjectures that Aenghus had not succeeded to the throne at the time of his baptism, but was only a youth; and Dr. Keating,† states that King Aenghus reigned only thirty-six years.‡ As he was killed in the battle of Cell Osnadha, in A.D. 489, Dr. Keating's statement supports Dr. Lanigan's conjecture, and makes the reign of Aenghus to have commenced in A.D. 453, twelve years after the composition of the *Senchus Mor* would appear to have been completed. Aenghus has been commonly mentioned as the first Christian King of Munster, and was probably the first who was instructed in Christianity and baptized. King Corc, like King Laeghaire, is described in the commentary as taking part in the preparation of the work with a view of representing “the parts of the law of nature from which the Pagans passed their judg-

* O'Curry's Lectures, App., p. 491.

† Keating's History of Ireland, translated by O'Conor, Vol. II., p. 43.

‡ Dr. Keating died in 1644. He wrote his History in the Wood of Agherlow, near Cashel, and no doubt had access to some ancient account of the length of the reign of King Aenghus.

ments;" in fact as representing with the two other kings the Pagan element retained in the *Senchus Mor*.*

There would appear to have been two Daires cotemporary of St. Patrick:—Daire, who is described by Dubhthach Mac ua Lugair as defeated by Crimthan when the hosts of Munster were cut down, and whom Professor O'Curry has identified with Daire Cerba, the younger brother of Core, and chief of the *Ui Fidhgente*, in the county of Limerick;† and another Daire who is mentioned in the *Annals of the Four Masters*, as son of Finnhadh, son of Eoghan, son of Niallan, and as granting Armagh to St. Patrick. Dr. O'Donovan states that the latter was a descendant of Cilla Dachrich, and chief of the *Regio Orientalium* in the county Armagh, the name of which is preserved in that of the baronies of Orior.

In one copy of the *Senchus Mor* it is mentioned that the Daire who took part in its composition was a chief in Ulster. Now the date given in the *Annals of the Four Masters* for the foundation of Armagh is 457,‡ and the part ascribed to Daire of granting the site of Armagh to St. Patrick is quite consistent with his having lent his sanction to the revising of the Irish laws, and makes it all but certain that it was Daire, chief or king in Ulster, who did so.

Doubts have been suggested in modern times as to the possibility of the nine persons said to have taken part in the composition of the *Senchus Mor* having actually done so.

Objections
to the
statements
as to the
authorship
of the
Senchus
Mor
considered.

It has been urged that St. Patrick and the other ecclesiastics could not have been members of the Irish National Assembly so soon after their arrival in Ireland, and that St. Benignus could not have been old enough to be a senator as early as A.D. 438. But the assembly respecting the *Senchus Mor* is stated to have been convened by St. Patrick, and is not described, in either the *Senchus Mor* or in the *Annals of the*

* Introduction to *Senchus Mor*, p. 39.

† O'Curry's Lectures, App., p. 491.

‡ *Annals of the Four Masters*, A.D. 457.

Four Masters, as the Feis of Temhair. In the Annals of the Four Masters a celebration of the Feis (or feast) of Temhair by King Laeghaire, in A.D. 454, is noticed, but none in the years from A.D. 438 to A.D. 441, when the *Senchus Mor* was being composed. The part assigned to St. Benignus of assisting St. Patrick in writing out the laws in a book, does not indicate the position of a senator, and might be well performed by him at any time after he was twenty years of age.

Again, it is urged that St. Benignus could not have been a bishop so early as A.D. 438, inasmuch as he is represented as a youth at his baptism in A.D. 432. In the apparently cotemporaneous quatrain, describing the authors of the *Senchus Mor*, St. Benignus is not mentioned as a bishop, but as "*coip*," the just. In the account written after his death he is described as a bishop, and in the Annals of the Four Masters as a saint; but the one account no more implies that he was a bishop at the time when he took part in writing out the Irish laws in a book, than the other implies that he had been canonized as a saint before he did so.

The distribution of the work among the several persons engaged in it, as described in the introduction and commentary, is such as might naturally be expected. The principal part of it is said to have devolved on Dubhthach, aided by Fergus, two poets, whose task of explaining such portions of the ancient laws as were traditional, or embodied in verse, or were otherwise within the province of the poets, must have been one of considerable importance. The knowledge which Rossa, a doctor of the *Bérla Feini*, the dialect in which the ancient laws were written, is described as possessing, must have been essential in expounding the received laws of the country, as they were written in the existing books and manuscripts, with which it would be peculiarly the province of such a person to be acquainted. It is natural to expect that an eminent divine, such as St. Cairnech appears to have been, would be employed in modifying such portions of the ancient laws as were inconsistent with Christian doctrine and morality; and St. Benignus, an Irishman, and acquainted with the language, is the kind of person who

would be intrusted with the duty of transcribing and writing out the laws thus expounded and modified. And, finally, St. Patrick would naturally superintend and direct the whole undertaking, and the kings would assent to it in its completed state.

It has been urged, again, that St. Patrick was better employed, in A.D. 438, preaching in Connaught than in attending senates. But the preparation of the *Senchus Mor* did not, as we have seen, require any attendance on senates by St. Patrick, neither does his superintendence of it imply his constant residence at Teamhair or at Rath-guthaird, during the entire of the three years the work occupied. Notwithstanding his absence during part of the time, the complete work would be called *Cain Patraic*, or Patrick's Law, just as the code of France is called the Code Napoleon, without implying that the Emperor was at Paris during the entire time the code was being composed under his sanction.

With respect to another objection, that the mixture of ecclesiastics with laymen in the states-general of nations was quite unknown in St. Patrick's days, it is right to observe that the Theodosian Code of Rome, the nature of which was, no doubt, known to St. Patrick, as a Roman citizen and son of a Roman magistrate, was made by the authority of an emperor; and that bishops had a very large share of influence with the emperors in advising them respecting their Constitutions, Edicts, and Codes, without becoming members of any legislative assembly. When Alaric II. issued his abridgment of the Theodosian Code to the Visigoths in France, in A.D. 506, not very long after the time of St. Patrick, he is stated to have done so on the advice of his bishops, as well as of his nobles. The volume of the ancient laws of England, published by the Record Commissioners, commences with the laws of King Æthelbright,* which were revised under the advice and influence of St. Augustine,

* Æthelbright, fourth in succession after Hengeste, was baptized by St. Augustine, in the year A.D. 597, and died, according to Bede, after a reign of fifty-six years, in A.D. 616. The laws begin:—"These are the dooms which King Æthelbright established in the days of Augustine," &c.

when the Anglo-Saxons were converted to Christianity. The volume of the ancient laws of Wales, published by the same authority, commences with the laws of Howel Dda.* The preparation of these laws, about the year A.D. 943, is stated to have been made after consultation with a number of representatives, of whom two clerics were summoned for every four laymen. The reason of this arrangement is set forth in the laws :—"The clerics were summoned lest the laics should ordain anything contrary to Holy Scripture." The most ancient Christian analogies appear, therefore, to be all in favour of the clergy being associated with the laity in the preparation of codes of laws.

Alleged
anachron-
ism as to
King Corc
considered.

An objection has been made to the account given of the composition of the *Senchus Mor*, that King Corc was not a contemporary with King Laeghaire, or alive at the time of St. Patrick's mission, since his grandson Aenghus Mac Nadfreach, was the first Christian King of Munster. If Aenghus had been King of Cashel in A.D. 438, at the time the composition of the *Senchus Mor* was commenced, being then (let us suppose) twenty years of age, he would have been seventy-one when killed at the battle of Cell Osnadha in A.D. 489, when it is said "his prosperity was cut off."† This account, implying a premature death, should remove all doubt about his grandfather being alive, and King of Cashel, from A.D. 438 to A.D. 441. The statement of Dr. Keating that Aenghus reigned only thirty-six years, and so commenced to reign in A.D. 453, taken in connexion with that of Dr. Lanigan that Aenghus was only a youth when baptized by St. Patrick in A.D. 445, puts an end to the alleged anachronism so far as the date of Aenghus's accession is concerned.

We have it besides expressly stated in the *Leabhar Na g-Ceart*, that King Corc was a contemporary of St. Patrick; and in the poems of Dubhthach he is described as the con-

* "Howel the Good, the son of Cadell, Prince of all the Cymra, seeing the Cymry perverting the laws, summoned to him six men from each Cymrwd in the principality to the White House of Tor, four of them laics, and two clerks."

† *Annals of the Four Masters*, A.D. 489.

temporary of Crimthán, who fought the battle of Ochra in A.D. 478, and who was a contemporary of St. Patrick and of Dubhthach himself. Crimthán is described in the same poem as defeating King Laeghaire, and also King Core. With such evidence, it is unreasonable to doubt the statement of the *Senchus Mor*, that King Core was a contemporary of St. Patrick, and alive in A.D. 441.

Again, it has been urged that St. Cairnech could not have taken part in the composition of the *Senchus Mor*, as his death is placed by Colgan at A.D. 530, and as he was the cousin and contemporary of the monarch Muirchertach Mac Erc, who died in A.D. 534. But Colgan mentions two St. Cairnechs; one whose day is the 28th of March, and the other whose day is the 16th of May. This second St. Cairnech he identifies with St. Cernach or Carentach, whose day in the English calendar is the 16th of May, and whom he mentions as having flourished about a century before the other St. Cairnech, and as having been a contemporary of St. Patrick.

The *Felire of Aenghus* describes the St. Cairnech of the 16th of May as of Tuilen, and as being of the Britons of Cornwall; and in the commentary on the *Senchus Mor*, it is stated expressly that it was St. Cairnech of Tuilen who took part in its composition. There is, therefore, no anachronism—for the St. Cairnech who is said to have taken part in the composition of the *Senchus Mor*, is the saint of that name who was a contemporary of St. Patrick.

These objections to the account of the composition of the *Senchus Mor* appeared so plausible, and were supported by such respectable authority, that before recommending the work to the Commissioners for publication, I had a consultation with the late Dr. O'Donovan and the late Professor O'Curry on the subject, and we came to the conclusion that these objections were not well-founded, and that there was no reason to doubt the statement that the nine authors of the *Senchus Mor* were contemporaries, and alive at the time when the work is said to have been composed.

Alleged
anachron-
ism as to St.
Cairnech
considered.

Opinions
of Dr.
O'Donovan
and
Professor
O'Curry as
to alleged
anachron-
isms in
Senchus
Mor.

Dr. O'Donovan made further investigations respecting St. Cairnech, and published the result of his inquiries in the very interesting note on the word Tuilen,* in the topographical poems, from which I have largely quoted.

The opinion which Professor O'Curry† entertained was subsequently made public in his "Lectures on the Materials of Irish History," in which, referring to the forthcoming publication of the *Senchus Mor*, he says:—"I believe it will show that the recorded account of this great revision of the body of the laws of Erin is as fully entitled to confidence as any other well-authenticated fact in ancient history."

Places
where the
Senchus
Mor was
composed.

In ancient Irish books the name of the place where they were composed is usually mentioned. The introduction to the *Senchus Mor* contains this information, but is very peculiar in representing the book as having been composed at different places in different seasons of the year: "It was Teamhair, in the summer and in the autumn, on account of its cleanness and pleasantness during these seasons; and Rath-guthaird was the place during the winter and the spring, on account of the nearness of its fire-wood and water, and on account of its warmth in the time of winter's cold."

Teamhair.

Teamhair, now Tara, was, at the time the *Senchus Mor* was composed, the residence of King Laeghaire, the monarch of Erin, and of his chief poet, Dubhthach Mac ua Lugair, who took such a leading part in the work.

Teamhair ceased to be the residence of the kings of Ireland after the death of King Dermot, in A.D. 565, about a century and a quarter after the *Senchus Mor* was composed. Remains are, after the lapse of nearly 1,400 years, to be still found, the most remarkable of their kind in Ireland, which attest the ancient importance of the place.

The description of Teamhair, as a pleasant place in summer and autumn, is true of Tara at present. In winter and spring, when Tara, from its exposed position, would not be so agreeable, a different place for the composition of the

* Irish Topographical Poems, notes, p. xiv., n. 60.

† O'Curry's Lectures, p. 17.

Senchus Mor was chosen—"Rath-guthaird." This place is described as being where the stone of Patrick is "at this day," *i.e.*, at the time when the introduction was composed. It is further described as being "near Nith-nemonnach." Rath-guthaird.

Rath-guthaird has not hitherto been identified or described, but there are several circumstances which indicate that it is most probably the fort now called Lisanawer, near the village of Nobber, in the parish of Nobber, and northern portion of the county of Meath, and about sixteen miles from Tara.

In the commentary it is mentioned that Nith-nemonnach was on the banks of the river Nith.

The river Nith is noticed in the Annals of the Four Masters,* where its irruption in "Magh Muirtheimhne" is mentioned. Dr. O'Donovan adds, in a note "Nith was the ancient name of the river of Ardee, flowing through the plains of Conaile Muirtheimhne, in the county of Louth." With the clue afforded by this information, I made a search on the Ordnance Maps from the outlet to the source of the Ardee river for any means of identifying Rath-guthaird; and at the source of the river, where it issues from White-wood lake, a stone is to be found, marked on the Ordnance Map, and still called "Patrick's stone," and the place where it is situate is named Nobber-beg.

There is a very large rath, in good preservation, called Lisanawer, within two fields of this stone. There was also, until very recently, another rath within three fields of the same stone, on the top of a hill called Gallows Hill, and there is also, adjoining the village of Nobber, on the banks of the river Nith, a high moat, in good preservation.

The situation of these raths in a valley, and sheltered, especially the one called Lisanawer, from the north and east, fulfils the condition of being warm in the time of winter's cold, and contrasts most favourably with Tara, which must be a bleak place in winter.

There is considerable evidence that there was in ancient times an abundance of wood in the vicinity of the raths

* A.M. 4169.

near Patrick's stone. Whitewood Demesne is close to them, and there is a tradition of the wood having extended to the townland of Kilmainham Wood. The names of the townlands Whitewood and Kilmainham Wood afford some indications of a prevalence of wood in former times. One of the neighbouring townlands is called Eeny, derived by Dr. O'Donovan, from "Cn Fínne," woods.

The description of the place as being "near water" is borne out by the existence of Whitewood lake, Moynagh lake, and Newcastle lake, all in the vicinity of St. Patrick's stone.

Glenn-na-
mbodhur.

As to Glenn-na-mbodhur, in which Rath-guthaird is said to be situate, there is on the west side of the valley where the stone of Patrick is situate, a remarkable glen, through which the Kilmainham river flows, and at the head of it is a cascade, called Patrick's cascade, and a holy well; there are also small glens at the south side of the valley. The beauty of this place must have attracted attention in ancient times, as two townlands are called by the name "Alt Mush" or Altmoyshé—derived, according to Dr. O'Donovan, from Cc̃t M̃ay, beautiful heights, or beautiful brae or piece of a hill; the origin ascribed in the locality to this name being the glens which are in these townlands.* The rest of the name, "na-mbodhur,"† has left no trace in the locality. The only names which might be supposed to be a corruption of it, are Nobber,‡ the village and parish; and Nobber-beg, the spot where Patrick's stone is situate; but Dr. O'Donovan has given "an obair," (*hoc opus*) as the derivation of Nobber.

On examining the map of the district, the great number of raths in a small space is remarkable. There are still traces in a space of twenty-four square miles of upwards of sixty raths—indicating that it was a place of great importance in ancient times. Being in the county of Meath, which was

* Ordnance Survey Office Records of Names of Townlands, Co. Meath. Book 130, p. 4, and Book 20, p. 6. I am indebted to Sir Thomas A. Larcom, K.C.B., for access to these records.

† Ordnance Survey Office Records of Names of Townlands, Co. Meath, Book 20, p. 30.

‡ Nobber was a place of importance so late as the reign of King Henry VI. It was one of the boroughs of the Pale, and was fortified as an important stronghold.

the territory assigned to support the King of Erin, Glenn-na-mbodhur was probably the seat of one of the royal residences used in winter and spring by King Laeghaire and other kings.

In a note to the Annals of the Four Masters, A.D. 890, Dr. O'Donovan states that there was a royal residence in Meath called "Cuilt," which he had been unable to identify. Now, one of the townlands between Kilmainham Wood and White-wood, in the valley of Glenn-na-mbodhur, is Coole, which Dr. O'Donovan derives from "Cuil." This may be a trace of the name of the ancient royal residence, in the vicinity of which Dubhthach, and St. Benignus, and the others,* would, under the sanction of King Laeghaire and St. Patrick, according to the account given, have composed the *Senchus Mor* in winter and spring.

The manuscripts of the *Senchus Mor*, or of the portions of it, which have been transcribed for the Commissioners, are four in number:—

1. A comparatively full copy among the manuscripts of Trinity College, Dublin, H. 3. 17.

2. An extensive fragment of the first part, 432, of the Harleian manuscripts in the British Museum.

3. A large fragment of the latter part among the manuscripts of Trinity College, Dublin, H. 2. 15.

4. A fragment among the manuscripts of Trinity College, Dublin, H. 3. 18.

The first of these (H. 3. 17) is a thick vellum manuscript, formerly numbered H. 53. It consists of 874 columns, numbered and marked with Arabic figures in a modern hand. This manuscript appears, from a note to page 1, to have been in 1666 the property of Dubhalthach Mac Fírbis, the last of the hereditary antiquaries of Lecan in Tirfiacra on the Moy,† "a family whose law reports and

* Glenn-na-mbodhur is only six miles from Dulane, where the city and church of St. Cairnech were.

† O'Connor's "Ogygia," Vindicated, p. ix.

historical collections have derived great credit to their country;" many of these O'Connor describes as in his time lying dispersed in England and France. The H. 3. 17 manuscript appears to have been subsequently purchased by the celebrated antiquarian, Edward Lhwyd, whose name appears on the fly-leaf.

The manuscript in H. 3. 17, was, probably, one of the "great number of thick volumes of Irish laws" which Dr. Lynch* says he saw, before 1662, "written in large characters, and a large space between the lines to admit more conveniently in smaller letters a glossary on the meaning of the words," and from which Dubhalthach Mac Fírbis wrote the titles of the laws given in "Cambrensis Eversus.")

The text of the manuscript is written in large letters, and there is a copious gloss of derivations. This manuscript has been transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O.D. 1-139, and he describes the glosses and commentaries therein as very full, but adds "that the text is clearly defective in most instances."

Harleian
MS

The Harleian fragment of the *Senchus Mór* in the British Museum is described by Dr. O'Donovan as consisting of twenty leaves, large folio, and the writing is, in his opinion, "apparently of the middle of the sixteenth century."

It appears from notes to the manuscript† that it was transcribed at a place called Desert Labrais; and the death of John M'Clancy is mentioned, of which the transcriber had just heard. The death of a John M'Clancy, chief Brehon of the Earl of Desmond, is recorded in the *Annals of the Four Masters* as having taken place in 1578. He was probably the person referred to by the transcriber. His position is indicated in the *Annals* by the statement:—"There was no son of a lay Brehon in Ireland, in his time, who had better tillage or a better house than he." This date, 1578, coinciding so nearly with Dr. O'Donovan's conjecture, may be taken as the date of the Harleian manuscript.

* "*Cambrensis Eversus*," vol. II., p. 375.

† Fol. 18 a, 196 and 206.

This manuscript which contains, in large letters, the poem attributed to Dubhthach Mac ua Lugair, was transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O'D. 1752-1929. He considered the introduction in this copy more complete than in the Dublin manuscripts, and the gloss very full, though difficult to decipher. "I have," he writes, "to use a very powerful magnifying glass to read some of the glosses, which are written up and down, over and hither, and carried into the margin in the most irregular and unsatisfactory manner."

The manuscripts in Trinity College library, H. 3. 18, containing portions relating to the *Senchus Mor*, together with a number of other tracts, now divided into two volumes octavo, are stated by Professor O'Curry to be "made up of various fragments of laws, glosses, poems, pedigrees, &c., chiefly written on vellum, but some on paper. The law manuscripts are all on vellum, excepting a few lines on paper, from page 331 to page 350, and date from the year 1511* to 1565."† At page 25 "the transcriber gives his name, Carbre O'Maolchonaire, and the date, 1511, at Moycullen, in the now county of Galway." MS. in H.
3. 18.

"The writing," in Professor O'Curry's opinion, "is in various hands, and the fragments appear evidently to have belonged to various compilations."

The tract relating to the *Senchus Mor*, contained in the first volume of the manuscripts, was transcribed by Professor O'Curry, and is in the Commissioners' transcripts, C. 756-892. It contains the introduction, and a very copious gloss of the terms which occur in the *Senchus Mor*.

The fourth manuscript of the *Senchus Mor* contained in the volume of manuscripts (H. 2. 15) in the library of Trinity College, Dublin, although only a fragment of the latter part of the work, is, in some respects, the most interesting, on account of its antiquity, it being apparently more ancient than any of the other copies. It is on vellum, of folio MS. in H.
2. 15.

* Vide p. 25, col. a. l. 9.

† End of p. 450.

size, and the volume in which it is contained is "composed," according to Dr. O'Donovan, "of various fragments, written at different periods by several hands." The words "Senchur Mór" at the head being, as he believed, in the handwriting of Dubhalthach MacFirbis. The numbered pages of the volume are 391.

Date of
MS. in H.
2. 15.

As showing the antiquity of this manuscript, Dr. O'Donovan has translated a note which purports to have been written in A.D. 1350 :—

"One thousand three hundred ten and forty years from the birth of Christ till this night ; and this is the second year since the coming of the plague into Ireland. I have written this in the twentieth year of my age. I am Hugh, son of Conor MacEgan, and whoever reads it let him offer a prayer of mercy for my soul. This is Christmas night, and on this night I place myself under the protection of the King of Heaven and Earth, beseeching that He will bring me and my friends safe through this plague, &c. Hugh (son of Conor, son of Gilla-na-naeve, son of Dunslavey) MacEgan, who wrote this in his own father's book in the year of the great plague."

In the Annals of the Four Masters a great plague is mentioned as raging in 1349, a fact which coincides with MacEgan's description of 1350 being the second year of the plague. It would also appear that his life was spared for some nine years, which he employed profitably ; for in 1359 there is recorded the death of Hugh, the son of Conor MacEgan, who is described as the choicest of the Brehons of Ireland. He was, no doubt, the Hugh, son of Conor MacEgan, who made the entry in 1350 in his father's book, which contains the Senchus Mór manuscript.

The
Brehon
Family of
MacEgans.

This MacEgan would appear to have belonged to a tribe or family of Brehons of that name, who are noticed by MacGeoghegan* under the name of MacKeigans. "The

* Note to his version of the Annals of Clonmacnoise, cited by O'Donovan, in note (m) to Annals of the Four Masters, A.D. 1317.

Brehons of Ireland," he says, "were divided into several tribes and families, as the MacKeigans, O'Deorans, O'Breasleans, and MacTholies. Every country had its peculiar Brehaive dwelling within itself, that had power to decide the causes of that country, and to maintain their controversies against their neighbour countries, by which they held their lands of the lord of the country where they dwelt."

In the Annals of the Four Masters the deaths of several MacEgans are recorded, nearly all of whom are stated to have been Brehons or Ollamhs; and the country for which they held office was generally Connaught, or parts of that province:—

A.D. 1309. Gilla-na-neave MacEgan slain, "Chief Brehon of Connaught, and the most illustrious of the Brehons of his time."

A.D. 1316. John MacEgan slain—"O'Connor's Brehon."

A.D. 1317. Maelisa Roe MacEgan died—"the most learned man in Ireland in law and judicature."

A.D. 1329. Maelisa Donn MacEgan died—"Chief Ollav of Connaught."

A.D. 1354. Saerbraethach, son of Maelisa Donn MacEgan, died in Inniscloghran, an island in Lough Ree—"Ollav of Clonmacnoise."

A.D. 1355. Teige MacEgan died—"a man learned in the Fenechus," or ancient laws of Ireland.

These were all predecessors or contemporaries of Hugh MacEgan who made the entry in the book containing the manuscript of the *Senchus Mor*. Gilla-na-neave MacEgan, who died in 1309, was probably his grandfather.

The facts thus recorded in the Annals of the Four Masters, all tend to confirm the conclusion that the manuscript in H. 2. 15, was in the possession of one of the most distinguished families of Irish Brehons prior to 1350, and most probably prior to 1309.

The MacEgans appear to have retained a distinguished position as Brehons for many years; for in A.D. 1399 there is recorded the death of another Gilla-na-naev, son of Conor

MacEgan, and most probably brother of Hugh MacEgan, already referred to as connected with the manuscript in H. 2. 15. He was arch-ollav of the Fenechus law; and in the same year died Boethius MacEgan, a man extremely skilled in the Fenechus law. Even so late as 1529, it is recorded that Corcnamhach, son of Farrell, son of Donough Duv MacEgan, died, and was interred at Elphin, "the most distinguished adept in the Fenechus [or ancient laws of Ireland] poetry and lay Brehonship in all the Irish territories."

Other law tracts attributed to the MacEgans have come down to us. In the volume of manuscripts in the Library of Trinity College, H. 3. 18, p. 355,* there is a poem embodying in verse some of the leading principles of the law of distress. It is described as having been composed by Gilla-na-naev MacEgan,† son of Dunsleibh Mac Aedogain, and to have been written for the noble company of O'Connors at Cruachan, the ancient royal residence of the kings of Connaught. This was, most probably, Gilla-na-neave MacEgan, already referred to, who died in 1309.

Another law tract preserved in H. 3. 17, p. 157,‡ commences with a statement that it was changed from hard original Gaelic and put into fair Gaelic by Gilla-na-Naemh, son of Dunslavy Mac Aedhagain. This would appear to be Gilla-na-neave, who died in 1309, the grandfather of Hugh MacEgan, already referred to. The existence of such a tract proves that there were in the thirteenth and fourteenth centuries in the hands of the MacEgans ancient law tracts of such considerable antiquity that it was thought a work of importance to translate them into the ordinary Irish language of that period. The fact that such translations were made

* Commissioners' Transcripts, C. 742.

† There are two other Gilla-na-naev MacEgans mentioned in the Annals of the Four Masters:—

A.D. 1443, Gilla-na-naev, son of Gilla-na-naev, son of Hugh, died; he was "Ollav of Munster in law, a man generally skilled in each art."

A.D. 1447, Gilla-na-naev, the son of Aireachtach, who was son of Solomon MacEgan, died; "the most learned Brehon and Professor of Law in Ireland."

‡ Commissioners' Transcripts, C. 285.

in the law schools in Ireland, makes it unreasonable to argue, from the age of the language or the absence of very ancient grammatical forms in any copy so treated, against the antiquity of the original text.

The manuscript in H. 2. 15, has been transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O'D. 993-1225. He describes this fragment as much better, so far as it goes, than the manuscript H. 3. 17.

It has been already noticed that the manuscript in the Trinity College collection, H. 3. 17, was, in 1666, the property of Dubhalthach MacFirbis.* A few years afterwards it appears to have come into the possession of Edward Lhwyd, author of the "Archæologia Britannica," which was published in Oxford in 1707.

History of
ancient
Irish law
manu-
scripts.

The manuscript in the Trinity College collection, H. 3. 18, appears to have also come into Mr. Lhwyd's possession about the same time. This entire collection of manuscripts at one time belonged to him, and the paging numbers are in his handwriting.† The manuscripts contain two notes by Mr. Lhwyd at pp. 459 and 565, stating that he bought one manuscript from Cornán O'Connin, in the county of Sligo, in Connaught, in the year 1700, and another from John Agnew, near Larne, in the county of Antrim, in the year 1700.

The manuscript in the Trinity College collection, H. 2. 15, after being in the possession of the MacEgan family for many years, was, about the middle of the seventeenth century, in the possession of Dubhalthach Mac Firbis. At the beginning of the eighteenth century it formed part of the "Irish manuscripts that had been collected from various parts of Ireland"‡ by Mr. Lhwyd, "twenty or thirty in number."§

* Mr. Charles O'Connor states that MacFirbis was instructed by the MacEgans, who kept a law seminary in Tipperary in the reign of Charles I.—Lewdich's "Antiquities," second edition, p. 303.

† Stokes's *Old Irish Glossaries*, p. lxvi.

‡ O'Reilly's *Transactions of the Ibero-Celtic Society* for 1820, p. iii.

§ Letter of Edward Lhwyd to the Royal Society, published in Baddam's *Abridgment of the Philosophical Transactions*, vol. v, p. 2. *Vide* O'Reilly's *Essay on Ancient Irish Institutes*.—*Trans. R. I. A.*, vol. xiv. p. 147.

Lhwyd's collection of manuscripts afterwards came into the hands of Sir John Seabright. About 1782, the foundation of the Society of Antiquarians, which preceded the Royal Irish Academy, having attracted attention to Irish antiquities, the celebrated Edmund Burke "prevailed on Sir John Seabright to present to the library of Trinity College, Dublin, the Lhwyd collection of manuscripts," since called the "Seabright manuscripts."

The trust upon which these manuscripts were restored to Ireland is stated in Mr. Burke's letter to General Vallency of 15th August, 1783, in which he suggested that the originals of the Irish manuscripts, with a literal translation into Latin or English, should be published, that they might become the proper subjects of criticism and comparison. "It was in the hope," he adds, "that some such thing should be done that I originally prevailed on Sir John Seabright to let me have his manuscripts, and that I sent them by Dr. Leland to Dublin."

It is interesting to trace in the present publication a fulfilment of the plan of Edmund Burke, to whose active intervention we are indebted for the safe custody of, and ready access to, the manuscripts. In his foresight and wisdom in this matter we find traces of that greatness of mind which is at length about to receive a fitting tribute from his countrymen.

Selection of
text.

The manuscripts of the *Senchus Mor* were translated by Dr. O'Donovan; some portions were translated also by Professor O'Curry; and the manuscript H. 3. 18, was translated by Professor O'Curry before Dr. O'Donovan executed his translation of it.

From an examination of the text and translation of the manuscripts it appeared to Dr. O'Donovan and myself that the Harleian copy was the most satisfactory to adopt as a basis for the first volume of the *Senchus Mor*. It is accordingly the text which has been followed in this volume. Words and sentences and whole passages of gloss and commentary have however been supplied from the other manuscripts, and in some

cases, for a defective passage in the Harleian copy, a more complete passage has been introduced from one of the other copies. All the words and passages so introduced are marked with brackets, and there is given a reference to the page of the Commissioners' transcripts from which the word or passage is taken.

When the Irish text had been prepared by Dr. O'Donovan for press, he compared the entire of the Harleian portion with the original manuscript in the British Museum. On this comparison some phrases were detected which had escaped him in his first transcription, and he was enabled to check and correct the entire of the Irish text. From the text as so settled by him the present volume has been printed. A few sheets were read by him, in first and second proof, before his death; and the entire of the proofs have since been read and compared with his revised transcript by Professor O'Mahony.

In the original manuscript of the *Senchus Mor* there is, as already noticed, a difference marked by the size of the letters between what is text and what is gloss or commentary. This distinction has been marked both in the Irish and in the translation, by distinct type. By a further distinction in type the explanatory matter, which is merely gloss or explanation of words, is distinguished from more lengthened commentary or illustrations.

The language of the text and of the poem ascribed to Dubhthach Mac ua Lugair was believed by Dr. O'Donovan to be of the age in which it is said to have been composed. The introduction describing the origin of the *Senchus Mor* and of the poem purports to be a subsequent production. It speaks of the authors of the *Senchus* in the third person. "Nofis, therefore, is the name of the book which *they* arranged." Again, one of the places of the poem is said to be Rath-guthaird, "where the stone of Patrick is *at this day*."

Age of different portions of *Senchus Mor*.

Professor O'Curry has stated his opinion that this introduction is itself of high antiquity.* Upon the introduction

* O'Curry's "Lectures on the Materials of Irish History," p. 16.

there is gloss and commentary of more recent composition. Dr. Todd* considers portions of the *Senchus Mor* of great antiquity, and that the remainder, making allowance for comparatively modern alterations, can scarcely be regarded as of later date than the ninth or tenth century. Dr. Petrie† has noticed that the *Senchus Mor* is quoted several times in Cormac's Glossary, the greater part of which was most probably composed in the ninth or tenth century,‡ and that upon the word "Nóirín," or knowledge of nine, the same account is given of the composition of the *Senchus Mor* as is contained in the passage from the *Annals of the Four Masters*, already quoted.

The important position which law treatises occupied in the early literature of Ireland is proved by the fact that the books cited in Cormac's Glossary are, with one exception, law treatises.§

In Cormac's Glossary, under the word, "Ἀγθαῖν,"—"Law of Distress," a reference is made to the case of the distress taken by Asal from Mog son of Nuadhat, as stated in the *Senchus Mor*,|| a fact which places beyond a doubt the high antiquity of the portion of the *Senchus Mor* contained in this volume.

The statements in the commentaries on the *Senchus Mor*—that the judicature of Ireland, before the Christian Era, belonged to the poets; that the judgments of Doidin Mac Uin and others were in verse; that Fergus and Dubhthach explained to St. Patrick what their "predecessors had sung;" that Dubhthach "put a thread of poetry round the *Senchus* for St. Patrick;" and that two poets, Fergus and Dubhthach, were the chief authors of the *Senchus*—have all received

* Todd's "St. Patrick, Apostle of Ireland," p. 484.

† Petrie's "History and Antiquities of Tara Hill," p. 71.

‡ Mr. Stokes says—"On the whole we may safely say that the proofs adduced in the former part of this preface sufficiently show that the greater part of what is commonly called Cormac's Glossary was written, if not in the time of Cormac, at least within a century or so after his death (A.D. 903)."—*Old Irish Glossaries*, p. xviii.

§ Stokes's *Old Irish Glossaries*, p. liv.

|| Page 65.

strong corroboration from the interesting discovery of the Very Rev. Charles Graves, D.D., that portions of the text of the *Senchus Mor* are in regular Irish verse.*

It will be a matter of interest to Irish Scholars to determine the extent to which traces of verses exist in the rest of the text. To whatever extent the *Senchus Mor* underwent the process described with regard to another Brehon Law manuscript, already referred to, as being translated from hard original Gaelic into fair Gaelic of the thirteenth century, the versification of the original text would be disturbed; and so the existence or absence of versification might afford a key to the parts of the text which are in the original language of the fifth century, in the *Bérla Feini* dialect.

The addition of more modern glosses and commentaries, and the existence of glosses in some copies not to be found in others, and of a manuscript composed of glosses alone, does not affect the reliance to be placed on the authenticity of the text. Such variations, which, in the case of the copies of a poem, or an essay, or an epistle, would be evidence of careless copying or wilful tampering with an original document,

* The following is a specimen of these verses, from the "*Senchus Mor*," p. 122:—

Etach ffu lúch,
 Árú ffu ních,
 Ech ffu aige,
 Tóam ffu h-ár,
 Do ffu blícht,
 Mucc co núr,
 Caupú co ú;
 Toichneó ru,
 Diathao aipeé,
 Efburo pleoi,
 Inreab nealra,
 Comopuir cach ciul,
 Tincup tigi caich,
 Oir i mbro baile,
 Aiel ocup cairé,
 Lorat ocup criathar;
 Foxul meich aipech,
 Captao paité,
 Captao aenais, 7c.

Similar specimens may be found at pp. 120, 126, 160, 166, and 184. Traces of a different metre appear in p. 150, and a large portion of the old text has a rythmical flow.

would, in the case of law books like the *Senchus Mor*, only indicate that the glosses and commentaries, like notes in different editions of the Statutes, or of Coke upon Littleton's Tenures, or any similar English law book, were of much less authority than the text itself, and were capable of being modified or added to by subsequent Brehons.

The copies of the laws which have come down to us are obviously the copies belonging to particular Brehons, or families of Brehons, or, perhaps, law schools ; and while they each for the most part embody the same original and binding text, they each also contain such explanations and renderings of the rules of law as were considered the correct expositions of them by the particular individuals or schools whose copies they were ; and in the several copies the glosses and commentaries, though practically identical as a general rule, are omitted, modified, or added to, obviously according to the judgment of the author of the manuscript.

The mistakes and erroneous views in some of these later glosses and commentaries are not to be ascribed to the authors of the *Senchus Mor*; they only indicate that such views were held by certain Brehons at some time subsequent to St. Patrick. The glosses and commentaries, too, which contain matters and ideas belonging to a period much later than the fifth century, are not to be rejected as fraudulent interpolations, as it is not for a moment to be supposed, nor is it stated, that they are of the same date as the text.

Mr. O'Reilly notices this difference of date between the text and the gloss, as indicated by the dialect of the Irish used ; "The text," he observes,* "of all our law books is in the Fenian dialect, but it is accompanied by an interlined gloss, which in more modern language explains the terms contained in it."

Transla-
tion of
Senchus
Mor.

It appears to have been generally anticipated, amongst Irish antiquarians, that the translation of the ancient Irish laws would be a work of considerable difficulty.

Mr. Charles O'Connor, of Balanagar, in the last century,

* O'Reilly's Essay on the "Ancient Institutes of Ireland."—Trans. R.I.A., vol. xiv., p. 218.

wrote* :—"I have had an opportunity of conversing with some of the most learned Irish scholars in our island, and they freely confessed to me that to them both the text and gloss were equally unintelligible. The key for expounding both was, so late as the reign of Charles the First, possessed by the MacEgans, who kept their law school in Tipperary; and I dread that since that time it has been lost."

Dr. Ledwich expresses his opinion, that, by a common Irish scholar, furnished only with Lhwyd's, Macurtin's, O'Brien's, or O'Clery's dictionary, the fragments of the Brehon Laws cannot be understood. "O'Flaherty," he observes, "though instructed by MacFirbis, could scarcely explain one page of them;† and the great Lhwyd tells the Royal Society he consulted the best Irish scholars upon this subject, but in vain. O'Connor never attempted them, and the editor of them [General Vallency] distrusts his translations, because the text admitted of various expositions, and the commentator is frequently at a loss for their meaning."

Mr. O'Reilly, in his Essay on the "Ancient Institutes of Ireland," for which he was awarded the gold medal of the Royal Irish Academy in 1824, says—"It must be admitted that the translation of the Brehon Law would be a work of considerable labour and difficulty."—"Both text and gloss are, it is confessed, obsolete, and to the person who is acquainted with only the vulgar dialect of the modern Irish must be unintelligible."‡

The difficulties so fully predicted became manifest in the progress of the work; and in the preliminary translation of the *Senchus Mor* manuscripts, which was made for the Commissioners by the late Dr. O'Donovan and Professor O'Curry, many words and phrases were left untranslated, and the sense of many of the passages remained obscure. The entire translation, in this state, was read over by my

* O'Reilly's Essay on the "Ancient Institutes of Ireland.—Trans. R.I.A., vol. xiv., p. 217.

† Ledwich's "Antiquities," second edition, pp. 302, 203.

‡ "Transactions of the Royal Irish Academy," vol. xiv., p. 218.

assistant, Mr. Busteed, and myself, and the difficult or unsatisfactory passages carefully noted.

For the translation of such passages, the glosses explanatory of particular terms or phrases were studied, and different parts of the laws compared, and suggestions were made to Dr. O'Donovan; and upon consultation with him the entire translation was revised, and meanings assigned to the great majority of the untranslated words and phrases.

When the translation had been thus amended, a portion was set up and revised on first and second proof by Dr. O'Donovan himself; but at the time of his death only a few sheets had reached this stage.

The entire volume had, however, been amended in manuscript, as the result of his consideration of the suggestions made to him and of the consultations with him which I have referred to; and, though not all read in proof by him, it had the benefit of his latest views of the interpretation and translation of the law terms.

On a few of the sheets observations were made by the Rev. James H. Todd, D.D., one of the Commissioners; and the entire translation was read in proof by the Very Rev. Charles Graves, D.D., another of the Commissioners, and has had the benefit of his numerous valuable suggestions.

The proof sheets have all been finally considered and revised by Professor O'Mahony and by myself, with such aid as could be derived from a reference to other portions of the Brehon Laws, translated by Dr. O'Donovan and Professor O'Curry.

After the death of Dr. O'Donovan, the Commissioners proposed to submit the proof sheets to Professor O'Curry, in order to have the benefit of his suggestions also; but his sudden death prevented this being carried out.

Untrans-
lated
words.

Some few words have been left untranslated, such as 'cain,' 'urradhus,' &c. 'Cain'-law appears to have been a law or decision applying to all Ireland, such as Cain Adamnain; and Cain Patraic, a name for the Senchus Mor. It has been

thought that the word meant statute law, but the Irish law in early times appears to have rested on the decisions of Brehons or judges, rather than on legislation; and the *Senchus Mor* itself is an authorized collection of approved judicial decisions, like the pandects of the Roman law, and is not statute law, like the decrees of the Roman Senate or people, or the constitutions of the emperors, or like our modern Acts of Parliament.

'Urradhus' law has been by some supposed to mean common law; but the English meaning of the term 'common law' would not translate the word. 'Urradhus' appears to be derived from 'urradh,' a native, and to apply to the local modifications of the general laws, consequent on the division of Ireland into separate kingdoms and territories. There are four 'urradhus' laws recognised in the *Senchus Mor*.*

'Cairde' has been translated 'interterritorial regulations.' Its common meaning is amity; but it relates to a branch at least, if not to the entire, of what, in the science of jurisprudence, is called international law; only in Ireland the questions were more dealt with by chiefs of subordinate territories, so that the term international would not apply. The term interterritorial has, therefore, been used to indicate the class of questions comprised in it. Again, the territories being partly independent, but partly also subordinate to the general laws, the 'cairde' appears not to have rested on treaty alone, or on general laws, but to have been regulated partly by each.

Some other words have been left untranslated. 'Seds,' originally probably meaning cattle, seems to have reference to a standard of value,† and is frequently used in the sense of that which has value, as goods or property. The early laws and history of Ireland have not been yet sufficiently investigated to enable the value or exact meaning of the word 'sed' to be determined, and the Irish term has accordingly been retained in the translation.

* Page 261.

† "Five 'seds,' i.e., two cows;" "three 'seds,' i.e., three in-calf cows for two cows after calving."—*Senchus Mor*, p. 103.

‘Cumhal,’ which originally meant a female slave, came afterwards to mean the value of a female slave, and thence became a measure of value, and so was retained long after slavery was abolished.

The original words for the different kinds of fines and penalties, as ‘eric,’ ‘smacht,’ ‘dire,’ ‘airer,’ have been retained as descriptive of classes of fines.

All Irish terms retained in the translation are marked with single inverted commas. Words supplied in the translation, to make the meaning intelligible, for which there are no corresponding words in the Irish, are marked in italics. Where remarkable Irish idioms receive a very free translation the literal meaning is given in the margin.

‘Athgab-
hail,’ or
Law of
Distress.

The subject-matter of the portions of the *Senchus Mor* in the present volume is the law of distress, so far as it is contained in the Harleian manuscript.

It appears to have been the universal remedy by which rights were vindicated and wrongs redressed.

The following account will give an idea of the general steps of the process, and will help towards the understanding of the several rules of law as given in detail in the book itself.

The plaintiff or creditor having first given the proper notice, proceeded, in the case of a defendant or debtor not of chieftain grade, to distrain. If, however, the defendant or debtor were a person of chieftain grade, it was necessary not only to give notice, but also to “fast upon him.” This fasting upon him consisted in going to his residence, and waiting there for a certain time without food. If the plaintiff did not within a certain time receive satisfaction for his claim, or a pledge therefor, he forthwith, accompanied by a law agent, witnesses, and others, seized his distress. The distress when seized was in certain cases liable to a “stay” (‘anadh’), which was a period, varying according to fixed rules, during which the debtor received back the distress, and retained it in his own keeping, the creditor having a lien upon it. Such a distress is (‘athgabhail ar fut’) a “distress with time,” but under cer-

tain circumstances, and in particular cases, an "immediate distress" ('tul athgabhail') was made, the peculiarity of which was, that during the fixed period of the stay the distress was not allowed to remain in the debtor's possession, but in that of the creditor, or in one of the recognised greens or pounds.

If the debt was not paid by the end of the stay the creditor took away the distress, and put it into a pound. He then served notice of the distress on the debtor whom he had distrained, letting him know where what was distrained was impounded. The distress remained in the pound a certain period, fixed according to its nature ('dithim,' translated "delay in pound," is the name of this period), and the expense of feeding and tending ran against the distress, and was payable out of it for this period. At the end of the delay in pound the forfeiting time ('lobadh') began to run, during which the distress became forfeited at the rate of three 'seds' per day until entirely forfeited. If the entire value of the distress thus forfeited was exactly equal to the original debt and the subsequent expenses, the debt was liquidated; if it was less than this, a second distress was taken for the difference; and if more, the overplus was returned. All this proceeding was managed by the party himself or his law agent, with the several witnesses of the various steps, and other necessary parties.

But if, instead of allowing his cattle to go to pound, the debtor gave a sufficient pledge ('gell')—*e.g.*, his son, or some article of value—to the creditor that he would within a certain time try the right to the distress by law, the creditor was bound to receive such pledge. If he did not go to law, as he so undertook, the pledge became forfeited for the original debt.

At any time up to the end of the 'dithim' the debtor could recover his cattle by paying the debt and such expenses as had been incurred. But if he neglected to redeem them until the 'dithim' had expired, then he could only redeem such of them as were still unforfeited.

Such is a general outline of the ordinary process of distress,

but the distinctions in the different cases in which the distress has a stay of one day, two days, three days, five days, or ten days, and all the other details, can only be ascertained from the work itself.

Parallels in
Hindoo
Laws to
Fasting in
Irish Law
of Distress.

The most remarkable peculiarity about the Irish Law of Distress is the fasting, which formed a portion of the process of distress.

For this peculiar custom the only precedent I have met with is in the Hindoo laws.* The Laws of Menu comprised a process called '*Acharitan*,' sometimes translated distress, which was one of the processes by which a creditor might recover the property lent.†

Acharitan is explained to mean "the sitting '*dherna*' at the door of the debtor, abstaining from food till, by fear of the creditor dying at his door, compliance on the part of the debtor is exacted, an alarming species of importunity prohibited in the Bengal Provinces by one of the Bengal Regulations."‡

"Dherna" is described by Elphinstone somewhat differently: "Common creditors also resort to the practice which is called '*dherna*,' but without threats of self-murder, which the Bramins use; they prevent their debtors eating by an appeal to his honour, and also by stopping his supplies, and *they fast themselves the whole time* they compel their debtor to do so. This sort of compulsion is used even against princes, and must not be resisted by force. It is a very common mode employed by troops to procure payment of arrears, and is then directed either against the paymaster, the prime minister, or the sovereign himself."§

* The fines in the Hindoo laws bear some analogy to the fines in the Irish law: thus it is provided by the Laws of Menu that, "a debt being admitted by the defendant, he must pay five in the hundred as a fine to the king; but if it be denied and proved, twice as much."—Chap. 8, sec. 139.

† "Laws of Menu," chap. viii., sec. 549. Sir William Jones, vol. iii. p. 282.

‡ "Strange's Hindu Laws," vol. i., p. 308.

§ In "Elphinstone's India," vol. i., p. 372,

A supposed peculiarity of the ancient laws of Ireland is the compensation for murder, which is called 'Éric' (eric). Principle of Eric not really peculiar to ancient Irish Laws.

Spenser, writing in the time of Queen Elizabeth, though admitting the Brehon laws to possess a great show of equity in determining the right between party and party, yet condemned it as containing matter quite repugnant to human laws, on account of eric.*

Sir William Blackstone, with more justice, points out that the process of appeal for murder which existed in his day in the laws of England, and which was only abolished in 1819, by Stat. 59 Geo. III., c. 46, was analogous to the eric fine for murder in the Irish Brehon Laws.†

He describes, too, the appeal for murder in the English law, as having "its original in those times when a pecuniary satisfaction, called weregild, was constantly paid to the party injured, or his relations, to expiate enormous offences. This was a custom derived to us, in common with other northern nations, from our ancestors, the Germans."‡

The German customs, thus referred to by Sir William Blackstone, are described by Tacitus:—§

"In their resentments, however, they are not implacable; injuries are adjusted by a settled measure of compensation; atonement is made for homicide by a certain number of cattle; and by that satisfaction the whole family is appeased; a happy regulation, than which nothing can be more conducive to the public interest, since it serves to curb that spirit of revenge which is the natural result of liberty in the excess."

Of the same kind as the weregilds of the Germans is the kinbote of the Swedes, derived from the person who sought to atone for his crime by "bote," ransoming "himself from the wood."||

* "Spenser's View of the State of Ireland," in *Thom's Reprint of Irish Tracts*, vol. i., p. 421.

† "Blackstone's Commentaries," vol. iv., p. 313.

‡ Tacitus, "De situ Moribus et Populis Germaniæ," ch. 21. Translated by Murphy.

§ "Murphy's Tacitus." "Manners of the Germans" s. xiii., note d.

|| Geijer's "History of the Swedes," translated by Turner, vol. i., p. 84.

Similar compensations are appointed in the Salic and Ripuarian Laws of the Franks.*

The existence of compensation for murder amongst the ancient Greeks is shown by different passages in Homer—

“A son's or brother's death,
By payment of a fine, may be aton'd;
The slayer may remain in peace at home,
The debt discharg'd: the other will forego,
The forfeiture received, his just revenge.”

9 *Iliad*, v. 732—*Earl of Derby's Translation.*

Again, in the description of Achilles' shield—

“Meanwhile a busy throng the forum fill'd:
There between two a fierce contention rose,
About a death-fine; to the public one
Appealed, asserting to have paid the whole;
While one denied that he had aught receiv'd.”

18 *Iliad*, v. 540—*Earl of Derby's Translation.*

When we find the principle of compensation for murder prevailing amongst the Greeks, Germans, Franks, and Anglo-Saxons, noticed with approbation by the Roman historian, Tacitus, and leaving traces of its existence in English law till 1819, there is no foundation for the representation that the principle of *eric*, however objectionable, is repugnant to all human laws, or that it is really peculiar to the ancient laws of Ireland.

Conclusion. How completely the knowledge of the ancient Irish laws was lost after the end of the seventeenth century is indicated by the fact that the *Senchus Mor* has been commonly referred to by modern historians as a history or chronicle of Ireland.

The law preserved in the *Senchus Mor*, originating in the judgments of Pagan Brehons, cotemporaneous with or prior to the Christian era, revised by St. Patrick on the conversion of the Irish to Christianity, and recognised throughout the greater part of Ireland till the reign of King James I., constitutes an important portion of the ancient laws which prevailed in Ireland for upwards of fifteen hundred years.

* Leg Sal. Tit. 44, and Tit. 57 pars secunda Lex Ripuar Tit. 7 and Tit. 34, quoted in O'Reilly's Essay on “Ancient Institutes of Ireland.”—Trans. R.I.A., vol. xiv., p. 187.

The publication of the *Senchus Mor*, with such a translation as will lead to its being studied, appreciated, and understood, forms, therefore, a fitting commencement of the contributions to the materials for the History of Ireland which the Commission under whose directions it has been prepared was intended to secure.

It is a contribution to the history of the Irish or Scotie race who in early times so colonized Scotland as to give their name and a line of kings to that country, and who sent, in the sixth and seventh centuries, such zealous missionaries and learned teachers to advance Christianity and civilization throughout Europe—who, in our own day, are nearly as numerous in Great Britain as in Ireland, and have contributed so large an element to the great nations which are arising in America and Australia.

W. NEILSON HANCOCK.





senchus mor.



SENCUS MOR.

senchus mor.

INTRODUC-
TION.

O'D. 1.

Locc don lairdre Teamuir, ocur loc do Seanchur h1 rampad ocur 1 rogmur, ar a glainni [ocur ar-a-haidne] 1r na hamferaid rin; ocur Raith guē aird, in baile adta leē patruid aniu, 1 nglind na mbodur, 1 pagur do Nith nemundach, a loc a ngeimur ocur a n-epuad, ar gaire leo a conad ocur a uirce, ocur ar teraidēē 1 naimir in gampuaēta.

Rait guē aird donu, 1r ari adbur Rait gutaib, .i. rait 1 nairdēt nech ina guē nard, no na guē n-inoligēē; no a ngoraid na nard, na neolad, no na nard, na nuarad.

O'D. 1.

Ar bpu Nitha, .i. Nith anm don abuinu, no Nith, ar in conliēt po lairad na geimti anu ppu patruid; no [Nemane] nemfoniaimeē, .i. um iare ocur um torad; no Nith nemundach, .i. mill nemunn po gabtar ina traid; no suma guin do rionta 1 rairad Nemanochi; no Nith nemnead, .i. deoē neime do rairad mōti do patruid.

Cuach lan do neim do rairad rui do na rairad do, ocur po rairad do patruid eirid, ocur gura anm do rairad patruid na briaithraia 1ran lind:—

“Iubh rir rui ibh, rir ibh anir,

“Ruir bpu uadā, ibh lēu, Ruir lēu.”

Ocur cōbe gabur rin por nim no lūm nī bia irēoit de. No comat e “in nomine Dei patrui” do net anu, ocur po ēanad 1rin lind.

Ocur it munad aimir doib, aimir laegaire mic Neil, rug Eirenn; ocur Tētorur nob aird rug in domain

¹ *Place*, *Locc*.—The capital L, which was evidently intended to be an ornamented one, is omitted in the original MS.

² *Place*, i.e. where it was composed.

³ *Loud speaking*.—Guth aird may signify “high voice,” or “voice of the high, or noble, or distinguished men.”

SENCUS MOR.

THE place¹ of this Poem and the place of the Sen- INTRODUC-
TION.
chus was Teamhair, in the summer and in the autumn, on account of its cleanness and pleasantness during these seasons; and Rath-guthaird, where the stone of Patrick is at this day in Glenn-na-mbodhur, near Nith nemonnach, was the place,² during the winter and the spring, on account of the nearness of its fire-wood and its water, and on account of its warmth in the time of winter's cold.

Rath guth aird was so called as being a fort ('rath') where a person was punished for loud speaking,³ or for unlawful speaking; or from the voices of the 'ards,' i.e. of the learned; or of the 'ards,' i.e. of the nobles.

On the bank of Nith, i.e. Nith was the name of the river, or *it was called* Nith from the contest which the pagans had there with Patrick. 'Nemance' or 'nemshomaoinech,' i.e. unproductive of fish and produce; or 'Nith nemunnach,' i.e. onyx stones they used to find in its strand; or *it was called Nith* from a slaughter committed along with Nemannach; or 'Nith nemhneach,' from a poisonous drink which was given there to Patrick.

A cup full of poison was given by one of the druids to him, and this was revealed to Patrick, and thereupon Patrick pronounced these words over the liquor:—

"Iubu⁴ fis fri ibu, fis ibu anfis,
"Fris bru uatha, ibu lithu, Christi Jesu."

And whoever pronounces these *words* over poison or liquor shall receive no injury from it. Or it was *the prayer beginning* "In nomine Dei Patris," &c., he then composed, and pronounced over the liquor.

And they⁵ were composed at the same time—in the time of Laeghaire, son of Niall, king of Erin; and Theodosius was monarch of the world

⁴ *Iubu*, &c.—These words, like some of the charms of the middle ages, appear to have no meaning.

⁵ *They*, i.e. the poem and the Sencus.

INTRODUC- and in tan rin, ocur deirmepeēt aipriōe, ut dixit in
TION.
— rileō—

“Pátraic ro baithuir go li,
“In ainriir Tethori,
“Pritcuiir roircela cen meē,
“‘Do tuaiē mōlraig mac Mīleō.”

Ocur peppa do Seanchur lín peppannu in tSeanchura,
.1. :—

“Laegairi, Corc, ‘Dairi dui,
“Pátraic, Beneoin, Cairneach coir,
“Rora, ‘Dubtāc, Ferzui co reib,
“Naei railgi rin tSeanchur moir.”

Peppa na lairde imorro ‘Duōthaē Mac ua Luair, riē
rileō bpep nEpenō.

Tucait a denmu in tSeanchura; Pátraig do toirdeēt
i nEpinō do rilāō baithuir ocur cpeōme do ‘Gaerdeluib,
.1. ir in nomāō bliāōain do plaitear Tetori, ocur ir in
ceēramāō bliāōain do plaitiur Laegairie mic Neill, riē
Epenn.

Tucait a denmu na lairde imorro: .1. Laegairie da
upail ar caē fer do muinntir Pátraic do marbaō;
ocur a bpeē fein o Laegairie don ti no muirpeō, co
rinuōdrim in oilgāō do bepaō do. Ocur do cuailāō
Nuadu ‘Derz, mac Neill, deirbpaithair do Laegairie
eiriōeic, ocur e a ngiallurdeēt ac Laegairie, ocur a
dubairpriōe da ruarlaictea de, ocur go tucta cuīna
eli do, no muirpeō neē do muinntir Pátraic. Ocur
tucaō tairideēt marcrluair Laegairie do, ocur ro ru-

¹ *Nuada Derg*.—He is not mentioned by name in any of the published lives of St. Patrick; nor in the copies of this preface preserved in O'D. 490, or C. 756.

at that time, and it was in commemoration of this INTRODUC-
TION.
the poet said :—

“Patrick baptized with glory,
“In the time of Theodosius,
“He preached the Gospel without failure
“To the glorious people of Milidh’s sons.”

And the authors of the Sencus were the number
of the persons of the Sencus—viz.,

“Laeghaire, Corc, Dairi, the hardy,
“Patrick, Benen, Cairnech, the just,
“Rossa, Dubhthach, Ferghus, with science,
“These were the nine pillars of the Sencus Mor.”

But the author of the Poem was Dubhthach Mac ua
Lugair, royal poet of the men of Erin.

The cause of the Sencus having been composed
was this :—Patrick came to Erin to baptize and to
disseminate religion among the Gaeidhil, i.e., in the
ninth year of the reign of Theodosius, and in the
fourth year of the reign of Laeghaire, son of Niall,
king of Erin.

But the cause of the Poem having been composed
was *as follows* :—Laeghaire ordered his people to kill
a man of Patrick’s people; and Laeghaire agreed to
give his own award to the person who should kill *the*
man, that he might discover whether he would grant
forgiveness for it. And Nuada Derg¹, the son of Niall,
brother of Laeghaire, who was in captivity in the
hands of Laeghaire, heard this, and he said that if he
were released, and got other rewards, he would kill
one of Patrick’s people. And the command of Laegh-
aire’s cavalry was given him, and he was released from

INTRODUC-
TION.
— arlaisceá dia gialluideét, ocur po gaburtair planu um
a comullaó rin mur; ocur po gaburtair a rleis a ce-
doir, ocur do cuaid d'indraigí na cleirec, ocur tar-
lais in rleis fuicib ocur po marburtair Odran, aru
Ratraig.

No guma inu carpuat no beé in clerech and, ocur
Odran oc coruagá in carpuat, ocur guma cuigi buidein
no beruó in turcup. Ocur po perzairdeó in clerech, ocur
po toraig a lamu ruar docum a Tigerna, ocur po bi
cporrigill; ocur tainis cpiénuagá ocur talumcuinragá
mor irin baile, ocur dorchea ar inn grein, ocur tar-
mroille; ocur irpeó a deuiatrem co noislaicea dorur
iérpin and in uair rin, ocur go rabur as impoó na
Tempac; ocur conid ann rin po clanta Temuir. Ocur
po aicicea a Tigerna mur na lamu do toirnem um
breé do gabail ina per muindoiru do marbáó, ocur a
roga breétemon i n-Eirinn do; ocur po aemurtair rom
rin o po haitceó dia mur.

Ocur ire roga ruc, .i. dul a reir ruzerid innri
hEirenn, .i. Dubthaé Mac ua Lugair, lestar lam do
raé in rpirta nam irin. Ir ar rin gabthur, o bur tar
muir tiefa [neé] d'acra a dala, a roga breétemon i
n-Eirinn do; ocur o bur tar cpié cuicid tiefa, a roga
breétemon irin cuiceó do. Ocur po pa doirid la
Dubthaé iní rin, ocur at berat. Durrain duir, a raó
rrim, a cleirig, olre; ir annur dam beich irin dail
rin icir Dia ocur duine; ar maéaó arberra a ne-
meiruc in gnimara ber, bid olc doó incáiriu, ocur ni

¹ *Came*.—This event is related in Probus and the Book of Armagh.

² *Inclined*.—This inclination of the hill is differently accounted for in the Lebhhar Gabhala. See Petrie's Antiquities of Tara Hill, p. 220.

captivity, and he gave guarantees that he would fulfil his promise ; and he took his lance at once, and went towards the clerics, and hurled the lance at them and slew Odhran, Patrick's charioteer.

INTRODUC-
TION.
—

Or, *according to others*, the cleric (*Patrick*) was in his chariot at the time, and Odhran was adjusting the chariot, and it was at *Patrick* himself the shot was aimed. And the cleric was angered, and raised up his hands towards his Lord, and remained in the attitude of prayer with his hands crossed ; and there came¹ a great shaking and an earthquake at the place, and darkness came upon the sun, and there was an eclipse ; and they say that the gate of hell was then opened, and that Temhair was being overturned ; and then it was that Temhair became inclined.² And the Lord ordered him to lower his hands to obtain judgment for his servant who had been killed, and *told him that he would get* his choice of the Brehons in Erin ; and he consented to this as God had ordered him.

And the choice he made was to go according to the judgment of the royal poet of the island of Erin, viz., Dubhthach Mac ua Lugair, who was a vessel full of the grace of the Holy Ghost. From this is derived *the custom*, that whenever a person comes over the sea to prosecute his cause, he shall have his choice of the Brehons in Erin ; and when he shall have come across the boundary of a province, he shall have his choice of the Brehons in the province. And this thing was grievous to Dubhthach, and he said—"It is severe in thee, " O cleric, to say this to me," said he ; "it is irksome "to me to be in this cause between God and man ; "for if I say that this deed is not to be atoned for "by 'eric'-fine, it shall be evil for thy honor, and

INTRODUC-
TION.
—

po lat. Maðeað arþer ðono, α ειρικ οκυρ α ινδεχαð
ber, ni bið mað la Ðia ron; uair aþeð tucairi let i
n-Þipenn þreð þoircela, ocyr iþeð þil innþiriðe oððil-
gað caða uile o cach coimneram Ði aþaili. Iþeð þo
bai þop þo cinð inð Þipinð þreð þechta, .i. inðecharð
eirið i cor i coir, ocyr þuil α þuil, ocyr ainm i n-ainm.

C. 757. Μαὶτ̃ τρα, ol πατραις, in ðo þera Ðia þop þerla-
þra, þairð. [Non uof erþir qui loquimini,] þeð þprip-
tur πατρις [ueþri] qui loquitur in uobis, 77λ.

Þennachair πατραις iarum α ɣinrum, ocyr ðo luio
pað in þpripata naim þop α eþlabra, con ðebairt, .i.
Inintintuð i ngeintlicet, ocyr inþreð.

Ceðarða ðo þime iþin luio þeo, .i. þiarp o cach aðɣairþer
ocyr togað ðo cach aðɣairþer, .i. uair iþpep ðo þağða, ocyr
þiarp o þepaib Þipenn.

[Inin tin] tuð¹ ngeinðtlechta
ɣnim olc mað inðechur;
Ar iþ ðo coimet cpeidmi, þiaðut,
þoraebu cumuchta ðo core ɣacha clame.
Cauinðpech la hainm nechþranð
Eluð bathir, þeacð cin ðiɣail;
Ðociallathar þipinð i, þop teit α nennacc.
Ar ni ðlig ðemun ðilɣuð,
I naimþir inþuiðmiche.
Nimtha þamlaio ðuine,

¹ Inin tin tuð.—The first two syllables of this word are not in the manuscript, but are supplied from the fourth line above. After the word there is in the manuscript (.i. neþað and) a gloss upon it.

“thou wilt not deem it good. And if I say that ‘eric’-
 “fine is to be paid, and that it is to be avenged, it
 “will not be good in the sight of God; for what thou
 “hast brought with thee into Erin is the judgment of
 “the Gospel, and what it contains is perfect forgive-
 “ness of every evil by each neighbour to the other.
 “What was in Erin before thee was the judgment of
 “the law, i.e., retaliation: a foot for a foot, and an eye
 “for an eye,² and life for life.”

INTRODUC-
 TION.
 —

“Well, then,” said Patrick, “what God will give
 “for utterance, say it. ‘It is not ye that speak, but
 “the spirit of your Father, which speaketh in you,’
 “&c.”³

Patrick then blessed his mouth, and the grace of
 the Holy Ghost alighted on his utterance, and he
 pronounced *the poem beginning*—“It is the strength-
 ening of Paganism, &c.,” and the judgment.

Four things are enumerated in this poem, i.e., obedience from all
 who are sued, and their choice to all who are sued, for he, *Patrick*,
 was given his choice, *Brehon*, and his demand from the men of Erin.

It is the strengthening of Paganism
 If an evil deed be avenged;
 For it is to preserve religion, they relate,
 Power was left to check each vice.
 By a foreign soul⁴ was corrected
 The neglect of baptism, sin without atonement;
 Truth is balanced, by which they go into purity.
 For the demon is not entitled to forgiveness
 In the day of judgment.
 Not so the *sinful* man,

² *An eye*.—Exod. xxi., 24. See O'D. 6; C. 757; and Egerton, p. 18, b, b.

³ *In you*.—Matthew x., 20.

⁴ *Foreign soul*, i.e. by Patrick who was not a native of Ireland.

INTRODUC-
TION.

'Dian dia dilaachar iſ diler abthain;
 Abthain a danai i tairmhteacht
 Tar timna narðrach.
 Arpo bui moð caich in aithirgi;
 Airilliuð iar epochað Cuirte,
 Cenibad in ole naill naithirped.

Cio fo deua co tabuir loguo don duine, o do ruſne peccad, aét
 co nðerna aétuigi, ocuf nach tabuir loguo don aingel o tairuſne
 imarbar, cia no tairad re aétuige? Iſ e in ſat fo deua, corp
 aibruſe daenð aca im an duine, ocuf aca ic 'Dia ſorad iſ aipde
 na in ſorad a ſaibi; corp ſemide ſlan imorpo aca imon aingel,
 ocuf nocho nuil ic 'Dia ſorad iſ aipde na in ſorad i ſaibi; ocuf
 iſ uime na tarð loguo do o do ruſne imarbar, cia no tairad ſia
 aétuigi.

Ailiu 'Dia, dirged mo ſet,
 Sinu aithrib, aithrib nae nept,
 Nað clæn coicept coimdiu;
 Co na ſorcarad ſorbar
 ſorpuilechar ſep.
 ſompoir ſip ſiadat,
 ſiaðnaip naerana,
 Nuadat imbið ſompuigled.
 ſorſip, ſorſetar, ſip deoda
 ('Diamchuire catad),
 Cach mac ina cinad
 Cingid ap chel.
 Congeib da pecht deirnipect diſla.
 'Demniſip dim ſpuadib
 Nað ſorpet ſel miad,
 Miðair meſemnacht ſlan;
 Sechim iar mo baithip ſatpait

¹ *Hear me.*—Ailiu is glossed cluini, hear ye, in the margin. The word generally means, to beseech, and this meaning would perhaps be better, notwithstanding the authority of the gloss.

If he has atoned he is entitled to absolution ;
Absolution for his crimes, for his transgressing
The will of the supreme King.

INTRODUC-
TION.

For repentance has been the custom of all ;
And they deserve pardon since Christ's crucifixion,
As long as they do not relapse into evil again.

What is the reason that forgiveness is granted to man, after he has committed sin, provided he has repented, and that the angel receives not forgiveness after his rebellion, even though he should repent ? The reason is, because man has a frail human body, and God has a higher dwelling than that in which he was *placed* ; but the angel has a subtile pure body, and God has not a higher habitation than that in which he had been ; and this is the reason that He would not grant him forgiveness after his rebellion, even though he should repent.

Hear me,¹ O God ! direct my path,
The oldest fathers, the fathers of potent knowledge,
Perverted not the judgments of the Lord ;
That I may not heap aggravation
Upon the bloody crimes of men.
The truth of the Lord,
The testimony of the New Law,
Warrant that Nuada shall die ; I *decree* it.
Divine knowledge, it is known, decides
(To which veneration is due),
That each man for his crime
Shall depart unto death.
The two laws, indeed, contain examples of vengeance.
It shall be proved by my cheeks
That I shall not stain their white honor,²
I shall pass a sound judgment ;
I follow Patrick since my baptism.

² *Honor*.—I shall not pronounce such a sentence as will bring on my cheeks the blotches which point out the false judgment.

INTRODUC-
TION.

Diantar leir lam arthroille,
 Ar is cach beo beirer breth
 Der ahae a tōga.
 Dui is in cetna nour per nEpend
 Na Dia deplais inna nua pecht.
 Ní dam trocaire trinoit,
 Tre nime nept na nað nAdam nanacht,
 Ar ba bithnuasud
 Iníotorgat Dia dia trocaire,
 Conið aithepnach arpoille,
 I naíuilluð bar.
 Baad cach oen oirger duine;
 Deib-rið roða pluasuib rept rairit,
 Ec elgnar dearið,
 Dia mbi marb neach de;
 Nað nanis ruail rnaite,
 Na raire rruithe:
 Deo bponður bar,
 A míter mignima, ar baðar barra.
 Bribu cach leicer bribuð;
 Dearu bar bribuð.
 Breath peachta domruirdeir meicri,
 Ir olc noð noirg mignim;
 Conceptaim breithemnaet bar,
 Baud ina chinaird cach.
 Breth ar neim Nuada,
 Ocur ní ar bar dearar.

Ir amlaio ro comailtea in da peacht; ro hopta in bribu ina chinaird, ocur do ruigled [nem] dia hanman; irreat imdeirto la firu Eneann cach ina chinaird, ar na ro foirbne in peccat aithepnach irin moiri reo.

¹ *First Law.*—This is obscurely stated. It means that before Patrick's time the Irish had the law of nature and the law of Moses, which Cai Cainbhrethach is said to have taught the ancestors of the Scoti in Egypt.—See page 21.

Every hand is punished as it deserves,
 For every living person who gives judgment
 Must have been chosen to it.
 There was in the First Law¹ of the men of Erin
 That which God has not vouchsafed in his New Law.
 The Trinity did not vouchsafe mercy,
 Through heavenly strength to save Adam,
 For it was perpetual existence
 God gave him of his mercy,
 Until otherwise he merited
 By deserving death.
 Let every one die who kills a human being;
 Even the king who seeks a wreath with his hosts,
 Who inflicts red wounds intentionally,
 Of which any person dies;
 Every powerless, insignificant person,
 Or noblest of the learned;
Yea, every living person who inflicts death,
 Whose misdeeds are judged, shall suffer death.
 He who lets a criminal escape is himself a culprit;
 He shall suffer the death of a criminal.
 In the judgment of the law which I, as a poet, have
 received,
 It is evil to kill by a foul deed;
 I pronounce the judgment of death,
 Of death for his crime to every one *who kills*.
 Nuada is adjudged to Heaven,
 And it is not to death he is adjudged.

It was thus the two laws were fulfilled; the culprit was put to death for his crime, and his soul was pardoned *and sent to heaven*. What was agreed upon by the men of Erin was, that every one *should be given up* for his crime, that sin might not otherwise increase in the island.

INTRODUC-
TION.

1r feo tuictheor triairin mbreiréa anuas, ro faillirig Dia do Dubthaic, .i. tiaeáin itir oilgud ocuŕ inocheaó: uair inocheaó ro bi ría Patraic i n-Eirinn, ocuŕ oilgud tuc Patraic lair, .i. Nuada do marbaó ina éinadó, ocuŕ nem o Patraic do. Áét ata oilgud irin mbreiré ren, ocuŕ ata inocheaó. 1r e tiaeáin itir oilgud ocuŕ inocheaó do nitheor inniu, uair nach fuil comuŕ nime ac neoch inniu, amuil ro boi in la rin, cen duine do marbaó ina ciniaib compairi, an cein roga ba eiric; ocuŕ cach uair na fuigbe eiric, a marbaó ina ciniaib compairi, ocuŕ a chuŕ ar muir ina ciniaib anpoit ocuŕ inoichéiré torbu; ocuŕ rognam uao ina éor ocuŕ ina éunoraó.

1airin mbreiré rin tria ro porcongruó o Patraic por fepairé Eirenn ar co tirtair co haen maigin fpu haentair imac[a]lma do. 1ar tiaeáin imurpo doib don daic ro puitéa porcela Cruŕ doib uilí; ocuŕ ot cuar ófepairé Eirenn marbaó na mbeo ocuŕ beougaó na marb, ocuŕ uilí comacéa Patraic, 1ar tiaeáin do i n-Eirinn; ocuŕ ot éonócaŕ laegaire cona dmuirib do raruigaó tria firta ocuŕ mairbaile dermaŕa i fiaónairi fep n-Eirenn, porlectraŕ por, oŕeip De ocuŕ Patraic.

c. 758. 1r and arberc laegaire: “Ricéa a ler, a fpu Eirenn, ruiduigaó ocuŕ orduigaó cach pechta lind [cio cenmoéa in ni feo]”. “1r fepir a denam” ol Patraicc. 1r and rin tarrcomlaó caé aer dana la hEirinn co tarpen cach a ceiró ría Patraic, ar bélaib caéa plaéa la hEirinn.

1r and ro herbaó do Dubthaic tarpenaó breicem-

¹ *Retaliation*. In O'D. 6, this is somewhat more clearly stated, thus:—“Oilgaó d'anmann Nuadaic, .i. abreé por nim, ocuŕ innechaó por a éor, .i. a marbaó ina éinadó, forgiveness to the soul of Nuadha, i.e. to bring it to heaven; and retaliation upon his body, i.e. to kill it for his crime.

What is understood from the above decision, which God revealed to Dubhthach, is that it was a middle course between forgiveness and retaliation: for retaliation prevailed in Erin before Patrick, and Patrick brought forgiveness with him, i.e., Nuada was put to death for his crime, and Patrick obtained heaven for him. But there is forgiveness in that sentence, and there is *also* retaliation.¹ At this day we keep between forgiveness and retaliation, for as at present no one has the power of bestowing heaven, as *Patrick* had that day, so no one is put to death for his intentional crimes, as long as 'eric'-fine is obtained; and whenever 'eric'-fine is not obtained, he is put to death for his intentional crimes, and placed on the sea for his unintentional crimes and for those of supposed utility;^a and service is required of him for his *unfulfilled* contract and covenant.

INTRODUC-
TION.

^a Ir. *Unnecessary profit.*

After this sentence Patrick requested of the men of Erin to come to one place to hold a conference with him. When they came to the conference the Gospel of Christ was preached to them all; and when the men of Erin heard of the killing of the living and the resurrection of the dead, and all the power of Patrick since his arrival² in Erin; and when they saw Laeghaire with his druids overcome by the great signs and miracles *wrought* in the presence of the men of Erin, they bowed down, in obedience to the will of God and Patrick.

Then Laeghaire said—"It is necessary for you, O 'men of Erin, that every other law should be settled and arranged by us, as well as this." "It is better to do so," said Patrick. It was then that all the professors of the sciences in Erin were assembled, and each of them exhibited his art before Patrick, in the presence of every chief in Erin.

It was then Dubhthach was ordered to exhibit the

² *Since his arrival.*—Instead of *ιαρ. τιαεταμ το*, it is *ιαρ. τιαεταμ ιμ τοις* in the original, but corruptly so.



INTRODUC-
TION.

C. 758.

nura ocur uile filidecta Eirenn, ocur nach pechta ro
palnarat la firu Eirenn, i pect aicnid ocur [a pect
fairdi] ocur i mbrecaib innri Eirend ocur i filedaib.

C. 758.

Coairngeptatur do nicrad bepla ban biaf, .i. pecht
litre; ar in Spirit naem ro labrafar ocur do air-
cechain tria gnu na fer rípeon cet rabatur i n-innir
Eirenn, amail do n-aircechain tria gnu na [ppum fairdi]
ocur na n-uafal aitre, i pect petarlaise; a ro riact
pect aicnid mar nad rochat pecht litri.

C. 759.

Ina breca fir aicnid tria din ro labairfatar in
Spirit naem tria gnu breitemon ocur filid rípeoin
fer n-Eirenn, o congabad in innri ro co cretium anall,
dor airfen Dubthaic uile do Patraic. Ni din nad
taudaid fir breitir n'oe i pect litri ocur nupiaðnaife,
ocur fir cuibrena creion, conairget in ord breitem-
naicta la Patraic ocur eclairi ocur flaithe Eirenn; do-
neoch robbá dír pect aicnid [uile] ingi cretium, ocur
a cori ocur comuaim n-Eclairi fir tuait. Conide Sen-
chur mar innen.

Nonbur tria do erglar do ordugad in liubairri, .i.
Patraic, ocur beneoin, ocur Cairnech, tri eppuib;
laegaire, ocur Corp, ocur Daire, .i. trí ruz; Rora, .i.
mac Triáim, ocur Dubthaic, .i. ruí bepla, ocur ferfur,
.i. fileð.

Notir, din, ainm in liubaire ro ordairget, .i. fir
nonbur, ocur ata a dermepect rinn anuaf.

¹ *The letter.*—In C. 758 the reading is, Do aircechainatur do icrad in bepla
miban mbiaio .i. canoin, “they foretold that the white language of beatitude
would come, i.e. the canon,” viz. the New Testament.

² *Chief prophets.*—For ppum fairdi there is fer rípeon in Harl., 432.

judgments and all the poetry of Erin, and every law which prevailed among the men of Erin, through the law of nature, and the law of the seers, and in the judgments of the island of Erin, and in the poets.

INTRODUC-
TION.

They had foretold that the bright word of blessing would come, i.e. the law of the letter;¹ for it was the Holy Spirit that spoke and prophesied through the mouths of the just men who were formerly in the island of Erin, as he had prophesied through the mouths of the chief prophets² and noble fathers in the patriarchal law; for the law of nature had prevailed where the written law did not reach.

Now the judgments of true nature which the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of this island, down to *the reception of* the faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in the written law and in the New Testament, and with the consciences of the believers, was confirmed in the laws of the Brehons³ by Patrick and by the ecclesiastics and the chieftains of Erin; for the law of nature had been quite right, except the faith, and its obligations and the harmony of the church and the people. And this is the Sencus Mor.

^a Ir. Order
of Brehon-
ship.

Nine persons were appointed to arrange this book, viz., Patrick, and Benen, and Cairnech, three bishops; Laeghaire, and Corc, and Daire, three kings; Rosa, i.e. Mac-Trechim, and Dubhthach, i.e. a doctor of the *Bérta Feini*,³ and Fergus, i.e. a poet.

Notis, therefore, is the name of this book which they arranged, i.e. the knowledge of nine persons, and we have the proof of this above.

³ *Feini*. The word Feini is supplied from Cormac's Glossary, where this passage is quoted. *Bérta Feini* was the dialect in which the ancient Irish laws were written.

INTRODUC-
TION.

1r 1 ro tpa in Cain Patraic, ippeð nað cumais nað breiðem daenna do Gaedelaib do taitbriuch nach ni rogeba 1 Senchur mor.

1r é lín imorpo inoirter Patraic do tairdeét 1 n-Érinn, .i. deénebar ar feét fichit, (na deénemair ar fichit).

Co tainic Patraic tpa ni tabairta uirlabra aét do triuir 1 n-Érinn, per comghe fpu arnoéir ocur feéluḡad; perceirta fpu molað ocur air; breiðem fpu breiðemnuir a roscatuib ocuif faraiḡib. O tainic imorpo Patraic, 1r romam ata cað uirlabra do na frib ro do fpu in berla bain, .i. ina canoine.

On uair dona ronuc Amirḡin Glunḡel cet breið 1 n-Ére, robu la fíleðu anaenur breiðemnuir, cuif in imacallaím in Da Tuar 1 n-Émain Mache, .i. Perceirte fíle, ocur Neðe mac Aðona, mic Uithir, imun tugaím fuað bui ac Aðona, mac Uithir. Ba doiréa oim in labrad ro labairfet na fíleða 1r in fuisḡell rin, ocur nír bu reill donaib flaḡib in breiðemnuir ro nuaat.

“Lar na fpu ro anaenur a mbreiðemnuir ocur a n-eolur,” oḡat na flaḡe. “Ní tucanne cetumur aiaioit.” “1r menann,” oḡ Conóbar, “biaio cuir do cach anḡom o nniu, aét in ni buif tuthaḡ doibrom de, nír nuaa; gebar cach a dpeḡta de.”

Do allao oim breiðemnuir ar fíleðaib iar rin, aét a nouaḡ de, ocur ro gab cað dpeiruib Éirenn a dpeḡt don breiðemnuir, amail ro gabrat [ugoiar na m-breið ro rior]:—Breḡa Gaḡaḡ mic Luḡta, ocur breḡa Faḡta mic Senchaḡ, ocur gubreḡa Capatna Teirḡe, ocur breḡa Moraino [mic Mam], ocur breḡa Eoḡain mic Duiracht, ocur breḡa Doet Nemḡinne, ocur breḡa Druḡe Ambue, ocur breḡa Dencheḡt ó leḡib, ce ro batuir ríde 1 tur.

1r in amirḡin rin tpa do aentaḡfet maḡe per n-Éirenn tomur nae [anaḡ] ocur inḡri do cach iar na miao, amail ro gabrat 1r na Breḡuib nemeð, ḡrl.

¹ *Cain Patraic*, i.e. Patrick's law. Jocelyn mentions a large work of this kind as extant in his time, but he apparently misnames it *Canoin Phadruig*. “Magnum etiam volumen quod dicitur *Canoin Phadruig*, id est *Canones Patricii* scripsit; cuilibet personæ, ad justitiam exercendam, et salutem animæ obtinendam satis congrue convenit.”—*Trias Thaum.*, p. 214, col. 1.

² *Breathings*. The time allowed for advocates was divided by breathings, about eighteen being considered equivalent to a minute.

³ *Dignity*. The time allowed each person to plead his cause was long or short according to his dignity.—See C. 227, 2204, O'D. 2219-20.

This is the Cain Patraic,¹ and no human Brehon INTRODUC-
of the Gaedhil is able to abrogate any thing that is TION.
found in the Sencius Mor.

The number *of companions* with whom Patrick is said to have come into Erin was seven score and ten persons, or one score and ten persons.

Until Patrick came only three *classes of* persons were permitted to speak in public in Erin, *viz.*, a Chronicler, to relate events and tell stories ; a Poet, to eulogize and satirize ; a Brehon, to pass sentence from the precedents and commentaries. Since Patrick's arrival, however, each utterance of these professions is subject to the man of the white language, i.e. of the Gospel.^a

^a Ir. *Of the Canon.*

From the time that Amergin Glungel passed the first sentence in Erin, the judicature belonged to the poets alone, until the *time of the* contention which took place at Emhain Macha, between the two sages, *viz.*, Ferceirtne, the poet, and Neidhe, son of Adhna, son of Uither, for the sage's gown which Adhna, son of Uither, had possessed. Obscure, indeed, was the language which the poets spoke in that disputation, and it was not plain to the chieftains what judgment they had passed.

"These men," said the chieftains, "have their judgments and their knowledge to themselves. We do not, in the first place, understand what they say." "It is evidently the case," said Conchobhar; "all shall partake in it from this day forth, but the part of it which is fit for these *poets* shall not be taken from them ; each shall have his share of it."

The poets were then deprived of the judicature, except their proper share of it, and each of the men of Erin took his own part of the judicature, as did the authors of the following judgments :—The judgments of Eochaidh MacLuchta, and the judgments of Fachtna Mac-Senchath, and the false judgments of Carat-Nia Teisethi, and the judgments of Morann son of Main, and the judgments of Eoghan MacDurthacht, and the judgments of Doet of Neimhthinn, and the judgments of Brigh Ambuc, and the judgments of Diancecht, the physician, which, indeed, were first of all.

It was at this time the chiefs of the men of Erin agreed on the measure of pleading-times, breathings,² and speech to be allowed to each, according to his dignity,³ as found in the Bretha Nemhedh, &c.

INTRODUC-
TION.O'D. 6, 7,
and 8.

[Cetna ugoir cetá ro buir i n-Éirinn Áimeirgin Gluingeal, in ríle, dalta Cai Canbheathaig eiríde, in dalá deiripul lxx.at rcoile Femiura Fapparó. Ír e in Cae írin porpoglamn pecht Muiri re tardeét anair, ocur íc bpeṭa pechta no beiréó. Ocur ír amlaio inoírurur rín :—

In tan imorpio ro fuirí Femiur a da deiripul reétmoget do fogluim ná nílberla fon doman, Cae dṇa ír e ro ríacṭ co Éizipt, ḡer bo do Ébraróib a bunurur, ocur ro fogluim an berla nÉgebtacca; ocur ar e at cuaró do Forann do ríḡ Éseptaca. Ocur [ar] rcaóileó ná rcoile fon doman uile, ír la Cai do éuair na teṭta ó Forann do chuincó Femiura cuice. Ocur ba rí tṛa pochráic tucc doib Scot, inḡen Forunn, do tabuirṭ do Nel mac Femiura. Innṇe dicirur Scuit for Scotáib.

Iar teṭt don rcoil cuna nairi leo co Forunn, ro fogluimeṭur an berla nÉseptaca la Cai.

Írín aimrín i ṇṇenta ná hairṇe mopa i nÉsept, .i. an écpṭaig, et aila que in lege rcpurta sunt, ḡrl.

O do connuirṭ tṛa Femiur ocur ná huile fuiró ná bpeṭa mopa do nioir per rcpuró Deí, do teḡoir dia fogluim leo, ar do ruirimenairṭ ba tṛa porcparó neolura ocur ríuṭḡnama no rarpuróir Írraeliuaró don ná ṛuirṇe Éseptaca, ocur do ḡuirṭ ina airṇe imṇa, ḡrl. In tan tṛa ro cuairṭ Írraeliuaró for teiṭeó, tairicc Cae la Muiri.

Ina Scoti olcena ro éuirṭur ar oman ná nairṇe reim-eperṭa, ḡin teṭt írin ríuairḡeo la Forunn; ocur ar oman Forunn, ocur a airṇir iar tíaṭuin, do buir Femiur for muir. Ro buí tṛa Cai i caóimeét Muiri rṭur in ré rín, ocur robuí ina ḡnair ac tuirṇeṭ tairrín dṭrúib, ḡur rcpururur riu, iar fogluim pechta Muiri; ocur ní do Tir Tairrṇḡire [ṛoríacṭ] fon, acṭ írin nḡreḡ, co roibe i Tracia.

In tan imorpio tancutur luinḡer maccMileo co rabatur i nḡerman, .i. ina hairṭur, do chuairṭur iar rín da noṭt dec mṭro do mṭeoirṭ for luinḡer ar a tṛ, írṇe do dechurur ro éu ocur airṇeṛcur ná luinḡir ut, co raburur a naonṭar mac Mṭeo, ocur do ḡellatur ríde riu tṛ dia ro ḡaburur rṭirín tṛ. Iar tairrṭul mara iar rín, ro cuirṭur ḡaóirṭ ná mṭro rín do loṭur a Tracia i tṛ Chruithneé ar eicín, cunao uairṭṭir Chruithṇḡ.

¹ This interpolation is in O'D., 6, 7, and 8 only.

² Nel. Niul, son of Fenius, in the Leabhar Gabhala. The author of the life of Cadroc, published by Colgan, calls him Æneae filium nomine Nelum seu Niulum.—Colgan, p. 495, cap. 5.

¹ The first author that ever was in Erin was Amergin Glungeal, the poet, who was foster-son of Cai Cainbrethach, one of the seventy-two disciples of the school of Fenius Farsaidh. This Cai had learned the law of Moses before he came from the East, and it was the judgment of the Law of *Moses* he used to pass. And thus his story is told:—

INTRODUC-
TION.

When Fenius sent his seventy-two disciples to learn the various languages throughout the world, Cai was he who went to Egypt, although he derived his lineage from the Hebrews, and he learned the language of the Egyptians; and it was he who went to Pharaoh, King of Egypt. And on the dispersing of the school throughout the world, it was with Cai the messengers went from Pharaoh, to request of Fenius to come to him. And the reward which they got was that Scota, the daughter of Pharaoh, was given in marriage to Nel,² son of Fenius. Hence the Scuti are called Scoti.

After the coming of the school and their tutor to Pharaoh, they learned the Egyptian language with Cai.

This was the time at which the great signs were wrought in Egypt, i.e. the destructive plague and the other things which are written in the law, &c.

Now, when Fenius and all the learned saw the great judgments executed by the servants of God, they went to learn with them, for they thought that it was through superior knowledge and study the Israelites overcame the Egyptian Druids, and wrought the many signs, &c. When, however, the Israelites went on their flight, Cai came with Moses.

The Scoti in general fled from fear of the signs aforesaid, and did not go in the host with Pharaoh; and from fear of Pharaoh, and of his reproach after his return, Fenius put to sea. Cai was in the meantime along with Moses, and was in his company while going across the desert, but parted from him when he had learned the law of Moses; and it was not to the Land of Promise he set out, but into Greece, and he abode in Thracia.

Now, when the fleet of the sons of Miledh had come into Germany, i.e. into the eastern part of it, after that thirty-six champions went in ships from their country, such was the fame and renown of that fleet, and united with the sons of Miledh, who promised them lands if they should themselves acquire a country. Having afterwards traversed the sea, the Gaedhil landed those champions who had set out from Thracia, by force in the country of the Cruithnigh, so that the Cruithnigh (*Picts*), are descended from them.

INTRODUC-
TION.

Do luio dín Cae lairín luingser do luio á Tracia í nairéir a muinúitirí feirim, ocuṛ ro tairṁben doib a gṛeṛ o ro rcairṛat, .i. Recht De do dainib ocuṛ a bṛetha. Iar rin tra ba Cai ba bṛeithem lairín luingsuṛ uile. Inde dicitur bṛeṛcaṛ no bṛaṛ Cai. “Bṛaṛ aṁh inn cach bṛeṛí,” ar arí mbṛeth ar dia cach canṣne, amuṛ arberuṛ bṛaṛ do foirciuno in beṛa, ocuṛ don bṛaṛ deiginuṛṣ beiruṛ Dia for a duile.

18 e in-ugour tanairṛ ar airṛga ro buí í n Eirṛe í ngair Sen macc Aigṛ, in tu[ṣ]our tairṛech do rimṁter irín rṛencuṛ. Í naim-rir fṛeṣuṛa mic lṛeṛí ro buí.

Bríṣ Anbuí dano banugour fṛeṛ n Eirṛeṛo í ngair ocuṛ tṛe-buṛpe. Inde dicitur Bríathra Bríṣí, 7ṛl.

Ina diaṣ rin Connla Canbṛethaṛ, rui Connacht; do foircṛíde do fṛeairb Eirṛeṛn í ngair, of e co raṛ in Ṣpírṛata naoim; íṛ é do-gne confluṛt fṛuṛ na Druíde, arberodirṛíde baour et do dena nem ocuṛ talam ocuṛ muṛ, 7ṛl. ocuṛ gṛein ocuṛ eṛcca 7ṛl. Baṛ eiríde ar berṛum fṛuṛ:—“Denaíṛ dín,” ol fṛe, “corb tairṁne gṛian ocuṛ eṛcca í tuairṛ do fṛeairb beṛha, ocuṛ cṛeṛ-pimíṛo iní no raṛde ar fṛir uile.” Innaṛ aice naṛae buí comuc doibriann, arberṛíom, “fṛeṛduimíṛo,” ol fṛé, “taob do tabuṛíṛt fṛuṛ fṛeṛ do foṛat hec omnia, .i. Dia nime ocuṛ talman, 7ṛl. Sam, raín laṛoirí ocuṛ ilmuine mic Dé nacha cuṛíṛṛí irar lṛé fṛeirín; ocuṛ nachí maṛíṛṛo í fṛar cumaeṛuṛib, ol na fṛil cumachtach líb gṛo do cumṛcuṛoṛo gṛo uṛṛo aen laṛíṛí no aon oíṛochí den tim-tṛeṛéṛ aṛa aon ina duile rin do fṛeir De deṛoṛṛaba.”

Senchá macCuíṛ Clain ina diaṣṛíde; ocuṛ íṛ focharíde dṛeṛuṛib Eirṛeṛo con deimnigṛuṛ a neimṛṛencharíṛíde. Í tṛir [Connacht] robuṛíṛm imoṛpṛo, ocuṛ baṛṛar amṛa dana, 7ṛl.

Fachtṛa, a macc, ina diaṣṛíde; ocuṛ íṛeṛ imoṛpṛo ar moam deimnigṛuṛ ilí ba do Senchá mac Ailíṛla bríṛ macṛíde, 7ṛl.

Seanchá mac Ailíṛla iarum, 7ṛl. Moṛunn mac Maoin, Neṛíṛo mac Fínocuíṛl a fṛíṛb, fṛeṛ uṛeṛuṛ mac Moṛuinn, fṛeṛaṛuṛé Fíno-pechnach, ríṣ ocuṛ u[ṣ]our gáirí fṛeṛ nEirṛeṛo. Fíṛuṛl, a naim-rir laṛṛuṛpe mic Nell robuṛíṛíde.

Íṛe imoṛpṛo airṛugour in tṛencuṛa:—fṛeṣuṛ Fíle, ocuṛ Dub-thuṛ Mac ua Luṣuṛ, aṛeṛcuṛuṛ fṛuainemáin fṛilṛeṛṛa fṛuṛ la

¹ *Brethcath* or *Brathcath*, i.e. the judgment of Cai. See also *Cormac's Glossary*.

² *Briathra Bríghí*, i.e. words of Brighí.

Now Cai went in the fleet which had sailed from Thrace to meet his own people, and he showed them his work since they had parted, i.e. the law of God to men, and his judgments. After this Cai was Brehon to the whole fleet. From him is named, Brethchath or Brathcai.¹ 'Brath' is the meaning of every 'breth;' for it is the judgment which will follow every covenant, as the end of the world is called 'brath,' as is also the last judgment which God will pass on his creatures.

The second most illustrious author in wisdom who was in Erin was Sen Mac Aige, the first author mentioned in the Sencus. He lived in the time of Fergus Mac Leti.

Brigh Ambui was a female author of wisdom and prudence among the men of Erin. From her is named Briathra Brigbi,² &c.

After her came Connla Cainbhrethach, chief doctor of Connaught; he excelled the men of Erin in wisdom, for he was *filled* with the grace of the Holy Ghost; he used to contend with the Druids, who said that it was they that made heaven and earth, and the sea, &c., and the sun and moon, &c. It was this he said to them:—"Do you then," said he, "cause the moon and the sun to shine in the North for the men of the world, and we will believe that ye speak the truth." When it was seen that they had no power to do this, he said—"It is better for us," said he, "to place our faith in Him who established all these things, i.e., the God of heaven and earth, &c. Different! Different is the strength and the manifold powers of the Son of God, which claim not ye for yourselves; and do not boast of your powers, whereas ye have not power to change the order of even one day or one night, of the administration which is uniform in the elements according to God's decree."

After him came Sencha MacCuil Clain; and many of the men of Erin attest his eminence. It was in Connaught he lived, and his poems were celebrated, &c.

Fachtna, his son, *as some say*, after him; the weight of evidence, however, would rather go to show that he was the son of Sencha Mac Ailella, &c.

Sencha Mac Ailella came next, &c. Morann Mac Main, Neridh Mac Finnchuill from the fairy hills, *as some say*, but more correctly son of Morann, and Feradhach Finnfechtach, king and chief author of wisdom of the men of Erin came next. Fithel flourished in the time of Laeghaire, son of Niall.

The following now were the chief authors of the Sencus:—Fergus the poet, and Dubhthach Mac ua Luguir, who put a thread of

INTRODUC-
TION.

Πατριαic; ζινμοtha anurlam po bai ar a cinn do bpetha naile nuaduip doppuioitup; .i. Sen mac Aige ocuf Doioim mac Uin; ocuf Moenach macc Nine, ocuf Fiachna Fialbpeethuē, ocuf Cpetime Cepo, ocuf Luchtuine raop, ocuf Dianceēt, et alii qui in libro maneserantur.

Uir buō eicin oim doibrium aēt tairpenaō a coimne doneoch po cachnutar a ceile reimib, ocuf a ceptuzaō riao Πατριαic rria peēt litre do ucc Πατριαic lair, 7rl. Ocuf opouzaō ocuf fuilleo uaiuibrium.

Ceo riaru tpa tirāō Πατριαic po batup aōamra oi foilliruib. Inzan noo ηερματιτιρ ina breiēmum a rir aicneō, do cuireō [bolza for a ηgriaōaib]; do cuireō bolza cetamur for dergru-aide Sen mic Aigi, in tan no beireō claoibpeit, ocuf dor lectair itium iap mbreit rir, 7rl.

Connla ni rucpde zai itir la rath in Spiraata naomh po bui rair.

Senchu mac Col Cluin ni conbepedh bpeeth conoapoppucatoō in aōche riam ina bpu. Pachtua, a mac, aēt in tan ruceo rīde breith ηguā, maō i naimrip mepa do ēuite mer in tpe i mbio i naon aōche, 7rl.; maō a naimrip laēta not penoair na ba a laēzu; maō rir imoppo a nobeped ba hogrlan in mer for in rīō; ocuf rīde irann Paētna Tulbpeethach.

Senchu mac Aililla ni conbeped breē ηguā zin teopa [r]aēche artuōa cacha breithe. Rir naicne po bui a Fichel, cona rucā zaoi. Moruno nī conruc bpeeth cin rin ima brazuir; in tan oim no bepeō zaoi no teannaō in rin ima brazuir. Maō rir a mbeire no lebpuing ime rir.

Fileōa dāna po batup irin moiri ri, .i. Pearzup Fianac (imoppo ir a Fianach a cpuch Ciarpaze luachra), Pērcerptne Fīle, Neōhe mac Aōna mic Uitir, Aithirne Ainnur, Pērzup Fīle mac Aithirne, ocuf Fīleōa Epuno dāno olchena ni conbith loz enech la cach per oib no bepeō zubpeē, ocuf ba ercomun a cepo, ocuf ni conepmair tēim laōdu no mbair for opna, 7rl.

Irēō tpa rairmuo ipazab cach oib a ugtair, ronn Senchura moir cetamur, la Sen mac Aighe, a imtopmach la Pērzup ocuf Dubtach; zē peopuizet rīde lam do rpechtaib alanaī lanuz-

¹ *Tulbrethach*—i.e., hastily judging.

² *Fianach*, now Fennet, in Kerry.

³ Certain incantations by which the poet's mind was supposed to be rendered prophetic. See *Battle of Magh Rath*, pp. 46, 47.

poetry around it for Patrick ; besides the judgments of previous authors which had been pronounced by them, and which they explained *to Patrick* ; i.e., of Sen Mac Aighe, and Doidin Mac Uin, and Moenach Mac Nine, and Fiachna Fialbhrethach, and Credine Cerd, and Luchtuine Saor, and Dianchecht, and the others who are mentioned in the book.

It was only necessary for them to exhibit from memory what their predecessors had sung, and it was corrected in presence of Patrick according to the written Law which Patrick had brought with him, &c. And they arranged and added to it.

However, before the coming of Patrick there had been remarkable revelations. When the Brehons deviated from the truth of nature, there appeared blotches upon their cheeks ; as first of all on the right cheek of Sen Mac Aige, whenever he pronounced a false judgment, but they disappeared again when he had passed a true judgment, &c.

Connla never passed a false judgment, through the grace of the Holy Ghost, which was upon him.

Sencha Mac Col Cluin was not wont to pass judgment until he had pondered upon it in his breast the night before. When Fachtna, his son, had passed a false judgment, if in the time of fruit, all the fruit of the territory in which it happened fell off in one night, &c.; if in time of milk, the cows refused their calves ; but if he passed a true judgment the fruit was perfect on the trees ; hence he received the name of Fachtna Tulbrethach.¹

Sencha Mac Aililla never pronounced a false judgment without getting three permanent blotches on his face for each judgment. Fithel had the truth of nature, so that he pronounced no false judgment. Morann never pronounced a judgment without having a chain around his neck. When he pronounced a false judgment the chain tightened round his neck. If he passed a true one it expanded down upon him.

Now, the poets who were in the island—viz., Fergus Fianach (so called from Fianach,² in the territory of Ciarraighe Luachra), Ferceirtne the poet, Neidhe, son of Adhna, son of Uithir, Aithirne Amhnus (*the severe*), Fergus the poet, son of Aithirne, and the poets of Erin generally—not a man of them had honor-price who passed false judgment, and he was deprived of his profession, and was unable to perform Teinm Laodhu, or Imbas for osna,³ &c.

The particulars which each of them took from authority are, in the first place, the foundation of the Sencus Mor by Sen Mac Aighe, and the addition to it by Fergus and Dubhthach ; but they used

many of the works of other authors, &c. ; such as the Imard Arrechta by Connla, the Ai Eamhnach, which Fithel took from authority, the Tulbretha of Fachtna, the Coir Feine Mor, and the Coir Feine Bec, and the Midhbha Bretha, and the Rechol m-Breth, and the Clethe Bretha, and the Cairi Bretha Mora.

INTRODUC-
TION.

What is the reason that it is the place¹ that is mentioned first ?

Answer. The order of the creation of the elements ; for it is the earth and heaven that were made first, for place is corporeal ;² then the time *comes* in the second place, for time is incorporeal ; but person *comes* in the third place, because it consists of body and non-body. The cause of its having been composed, however, is placed last, because no precedent was found before us for these things according to the philosophers ; or, the reason that place is *put* first is, because it was on Tuesday the earth and the sea were made ; and time in the second place, because it was on Wednesday the sun and moon were placed in their mundane course, and by these time is ruled. But person is *put* in the third place because it was on Wednesday Adam and Eve, and all the animals of the earth in general, were made. And the cause of its being composed *was placed* last, because it was on Saturday the elements were blessed, and Adam was placed to have dominion over them.

He afterwards gave the presidency of heaven to Lucifer with the nine orders of the angels of heaven. He gave the presidency of the earth to Adam and Eve with their children.

Now the first thing which God separated from the mass was the earth, with its length and breadth, and he formed the firmament around it, and the earth in the form of a perfectly round ball, was *fixed* in the middle of the firmament. He afterwards formed the vapour and the soil of the earth, and the currents of the watery air, and *ordained* that it should gently fall in rain, and form the streams and rivulets. He also formed the eight winds—i.e., four chief winds, and four subordinate winds ; and four other subordinate winds are mentioned, so that there are twelve winds accordingly.

He also formed the colours of the winds, so that the colours of all these winds are different from each other—i.e., white and purple, pale gray and green, yellow and red, black and gray, speckled and the dark, the dark-brown, and the pale. From the east blows the purple wind, from the south the white, from the north the black, from the west the pale ; the red and the yellow are between the white wind and the purple ; the green and the pale gray are between

INTRODUC-
TION.

corpca bit; in uaine ocur in glar itir in uioir ocur in glegil bit; in liað ocur in éar itir in uioir ocur in éiroub bit; in temin ocur in alao itir in tub ocur in corpca bit. Coni oi rogaí in cáð pumgaí inrin.

Ro delb dono ocur ro tomair in ri cetna ina fuil ó talmain co firmamint, conio firin do miter tiget in talmain.

Ro ruis iarir na reét ranna ó éa firmamint co talmain :— Satorn, Eoir, Mercur, Mart, Sol, Luna, Uenir.

Ir e dono ro tomair o éa erca co gnein, .i. da cet .m. ocur a cetar cethraðat; conio do ir ainm nem neéterda cin gaí.

Ir e dono ro tomair o éa a éri cuthma rin itir firmamint ocur gnein, ocur do rionaðt do rimaib; conio hi rin in Oлимп cen cumrcuðt duno ainm in tref nem.

Ir e dono ro tomair ina fuil o éa firmamint do talmain, .i. da mile dec ar cuic cetab dec mil, ocur ina fuil ó talmain co firmamint ata o firmamint co rugeð, ceitri mile ríet ar uax. do milib, cenmoða firmamint. In met dona fuil o talmain co ruicervide ir ro do dono fuil o talmain rir co fuðomain irin.

Ir e dono in ruz rin, .i. ri nime ocur talmain, ro tref in firmamint ar an mair moir necruithaig; ocur roiruaig cuic erera inri, .i. erir tentide (.i. itir in da merriaigchi) ocur da uarua, ocur da merriaigti, .i. uarua anef, ocur uarua a tuaro.

Ir amlaíð rin dono ro hoiruaigtea ceteruð na firmamint, uair amail bir a blaerc in uig, ir amlaíð ata in firmamint in talmain inarirð; ocur imacuairt dono roceru a tomur, ocur in taupna tomurtar.

Ocur ro oruaig in ruz iar rin da re pairti do beð inoiti, ocur da re mair ina nircomair, ocur uide mír do gne in gað pairt, conio hi cinn bliatona nof timóllenn. Se rinirtri caða pairti oib rin tref in firmamint do éaitnem roiliri trefib, conio perca ocur re rinirtri rí do rinirtrib anu, ocur comla glaine rri cáð rinirtri, co rí in firmamint na trefn brat gemnaide ocur ina

¹ *Twelve Miles*.—See Fontenelle, "Plurality of Worlds," where an account of the ancient belief on this subject is given.

² *Miles*.—The text is evidently corrupt; for uax, we must read tri mile.

³ *Sixty-six*.—Recte, seventy-two.

the pale and the pure white ; the gray and the dark-brown are between the pale and the jet black ; the dark and the speckled are between the black and the purple. And thus there are two subordinate winds between each chief wind.

INTRODUC-
TION.

The same King also formed and measured the space from the earth to the firmament, and it is by this the thickness of the earth is measured.

He fixed after this the seven divisions from the firmament to the earth :—Saturn, Jupiter, Mercury, Mars, Sol, Luna, Venus.

The distance which he measured from the moon to the sun is two hundred and forty-four miles ; the name of this is the nether-heaven without wind.

The measurement of the space which he left between the sun and the firmament is three times the above, as it has been measured by calculators ; and this is the immovable Olympus which is called the third heaven.

The measurement of the space between the firmament and the earth is one thousand five hundred and twelve miles,¹ and the distance from the earth to the firmament is equal to that from the firmament to the *celestial* palace, three thousand and twenty-four miles,² besides *the thickness of* the firmament. And the distance from the earth to the latter is equal to the distance from the earth down to the depth of hell.

It was this King, that is, the King of heaven and earth—who separated the firmament from the great formless mass ; and he ordained five zones in it—viz., a fiery zone (i.e., between the two temperate zones), and two frigid zones and two temperate zones, viz., a frigid zone to the south and a frigid one to the north.

And the first form of the firmament was ordained thus :—as the shell is about the egg, so is the firmament around the earth in fixed suspension ; and in circumference its measurement is taken, and it is not in diameter it is measured.

And the *heavenly* King after this ordered it to be divided into twice six parts, and corresponding to them twice six months, each part to make a month, so that it is at the end of a year the circuit is complete. There are six windows in each part of them through the firmament to shed light through, so that there are sixty-six³ windows in it, and a glass shutter for each window ; so that the firmament is a mighty sheet of crystal and a protecting bulwark round the earth, with three heavens, and three heavens around it, and the

seventh was arranged in three heavens. This *last*, however, is not the habitation of the angels, but is like a wheel revolving round, and the firmament is thus revolving, and also the seven planets, since the time they were created. INTRODUC-
TION.
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The same King divided it into twelve divisions, and gave a name to each division respectively; and the figures of the divisions are set each in its own place around the firmament, and it is from these figures they are named—i.e., Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus. And these are the twelve divisions through which the sun and moon run; and the sun is thirty days ten hours and a half in each division of these, and on the fifteenth it enters each division.

In the month of January the sun is in Aquarius; in the month of February the sun is in Pisces; in the month of March the sun is in Aries; in the month of April in Taurus; in the month of May it is in Gemini; in the month of June it is in Cancer; in the month of July it is in Leo; in the month of August it is in Virgo; in the month of September it is in Libra; in the month of October it is in Scorpio; in the month of November it is in Sagittarius; in the month of December it is in Capricornus.

These are the twelve divisions through which the sun runs.

There are five things that should be known every day to every intelligent person who has ecclesiastical orders: *viz.*, the day of the solar month, the age of the moon, the flow of the tide, the day of the week, and the festivals of saints. Finit.

The Sencus of the men of Erin: What has preserved it? The joint memory of two seniors, the tradition from one ear to another, the composition of poets, the addition from the law of the letter, strength from the law of nature; for these are the three rocks by which the judgments of the world are supported.

The Sencus, i.e. a question which is difficult to the ignorant; for none understand it except the learned, i.e. beautiful, loveable question, i.e. 'cas caingne,' a shining question, i.e. the old road to the knowledge of the men of Erin, or the old contracts of the men of Erin.

What has preserved it, i.e. what fine science is so called; or how was the science which is called the Sencus preserved; or how was the Sencus preserved.

The root, and meaning, and import of the word 'Sencus,' are required. Its root is the Hebrew 'son,' the Greek 'soena;' or the

INTRODUC-
TION. — ruene a Sreix, natcio a laiten, 'Oligeó a Saoróelg, ocuf oligeó a oirberc.

Al inoe, a inoatimeac, a eathimeach a inoe in focail ír rencur: Senchur, .i. ren chái fír fep n-Éirionn, no ná ren, .i. caí, conair, conuir fír ná ren. Amuís tiasar ar conuirib inoa do chum prím airí, ír amlaio tiasur ar oligeó an tpencafa, oírfí eolur cacha cangne:—Déirmiréct ar iní ír cae conuir;

Gilla domainic ar cae,
Ocur a gilla noḡaolig fínna.

No pencaí, .i. ren cae fír ná ren, tech fír ná ren. Amuís oírneí in tech nech ar fuaét ocuf ar doinnio, ír amlaio fín oírneí oligeó ocuf eolur an tpenchura nech ar inoígeó ocuf ar aneolur cach cangne; ocuf deirmiréct [ar] an ní ír cae teé:—

“Cepéai, muílleno, caíll feóa.”

No rencur .i. penáur, cuir, tucait, .i. tucait fír ná ren. No penáí, .i. in ren fuil and on ní ír renex ren [ata;] ocuf in caí fuil and oní ír curtoia, .i. comet oligio ná ren. No penáí, .i. pencaí, caí, caingen, penáingne fep n-Érenn ata and. No penáí; in ren fuil and ír onní ír renex [ata] ocuf in caí fuil and onní ír caíur, báir, .i. renbáir oligio fep n-Éreno. 'Oligeó tarcaí no tacmaingep tar caé noliḡeó oligeó in tpenchafa; amuís tacmaingep báir in crainn tar bun in crainn, ír amlaio fín tacmaingep oligeó in penáí tar caé noliḡeó.

Pencaí in focail fep, fimechái, caí fír ná fíne, .i. conair fír ná fíne, no ná fíne. Ocur fíne o Fenuí Fafíara. Deirmiréct ar:—

“Fenuí o Fenuí arbercataí” 7rl.

Ocur a cennoíur in focail do ruḡnet and, .i. ef tallao ar fíá nef. Deirmiréct aríro, amuís a dubairt in fíle:—

“Fegrat fílió fíal í fof

“Pencaí co fíeḡ la fíngur;

“Ma íar mal cach maine ímach,

“Do noíre daine 'Dubéach.”

¹ *All the men.* In the Leabhar Gabhala of the O'Clerys, p. 55, the whole of this quatrain is given—

“Fenuí ó Fenuí ar breta búi ḡo boéca,

Saoróil ó Saoróil glar ar garra Scuit ó Scota.”

See also the Duan Erinneach, line 69.—Irish Nennius.

Hebrew 'suos,' which is 'suene' in Greek, 'ratio' in Latin, 'dlighedh' INTRODUC-
in Irish, and law is its import. TION.

Its analytic composition, its resolution according to the meaning of the word 'Senchus:' 'Senchus,' i.e. 'sen chai fis' (the old road to knowledge) of the men of Erin, or of the ancients, i.e. 'cai,' a way, i.e. the way of the knowledge of the ancients. As people go by many roads to a chief residence, so they come to the law of the Senchus by the knowledge of every covenant. *Here is an example to show that 'cae' means a way :—*

"A youth protected me on the way ('cae'),

"And his youth is not entitled to the fair."

Or, 'Senchas,' i.e. 'Sen cae fis na sen' (the old house of the knowledge of the ancients); 'tech fis na sen' (the house of the knowledge of the ancients). As the house protects a person against the cold and inclement weather, so the law and the knowledge of the Senchus protect a person against injustice and against ignorance of each contract; and *here is an example to show that 'cae' means house :—*

"A forge ('Cerd-chae'), a mill, a wood of trees."

Or, 'Senchus,' i.e. 'senchuis,' 'cuis,' a cause, i.e. the cause of the knowledge of the ancients. Or, 'senchas,' the 'sen' which is in it is derived from 'senex,' old; and the 'cus' which is in it is from the word 'custodia,' i.e. the keeping of the law of the ancients. Or, 'senchas,' i.e. 'sen chais,' 'cais,' a contract, i.e. the old contract of the men of Erin. Or, 'Senchus,' the 'sen' which is in it is from the word 'senex,' and the 'cas' which is in it is from the word 'casus,' top, i.e. the old top of the law of the men of Erin. The law of the Senchus is a law which excels and overtops every law; as the top of a tree overtops its trunk, so the law of the Senchus overtops every law.

'Fenchus' is the word itself, quasi 'Fen chai fis,' i.e. 'caei fis na fine,' i.e. the way of the knowledge of the tribe, or of the Feini. And the Feini *are so called* from Fenius Farsaidh. An example of this:—

"Feini from Fenius are called," &c.

And a change of initials has taken place in the word, i.e. 'f' was substituted for 's.' An example of this is thus given by the poet :—

"The poets of Fail here look upon

"The Fenchus as the work of Fergus;

"But if it be viewed as regards the chief of the work,

"Dubhthach was above all the men."¹

D



INTRODUC-
TION.

Cio armaro conrain do bepar 1 torach in focail 1f fenchur iuir? [cú] naé gúitaiscti tucaí anó? Coir am 1 nderua, uair eir fuil 1 torach in focail 1f foircela, no 1f ainm do Cuirte Sotheu.

Cio cumao fenchur fer n-Erenn do bepar uir, uair naé mo ata aineir do dliget fer n-Erenn anó na do dliget ban? Coir eim a ndebairt rom anó, ainechur do tabairt don rano 1f uair anó ar tur, .i. don marcuil, uair Cuirteu caput uiri, uir capat mulieru, Cuirte 1f centu dier, ocu fer 1f centu do mhai; ocu uair in fer mair in ben, ocu ar oruairidetao ro tairidat he 1 leir uir in fer.

Cia macnugad do pone fenchur fer n-Erenn do rano uir 1 tur? Ar meit do maicab fer n-Erenn do bui 'ca denam; ocu noé do cenel eile do horuageto, acé dferuab Erenn. 1f aine 1 derau Sencur mor uir for, ar meit do maicab fer n-Erenn ro bui ga denam. Ocu ni uime do bepar Sencur mair rru, fenchur aile do beé anó iuir; no cia no beé fenchur aile anó oc na fenchuab, no oc na filduab, 1f bec caé fenchur oib 1 n-aitreagao rum, ar a n-etarbairge iur firinde, ocu ar uair in luchta do ruge e.

O'D. 3.

Ocu a cinó noi mbliadan iur tiadain Patraic 1 n-Erenn 1f anó tairuic in fenchur uile do denam. [Patraic ocu demom, ocu Cairnech uil ac Tuilen, 1f iat ro feruburur 1 caile liubuir do maruain dferuib Erenn.]

1ur feanchairib na Gaoidli annro anuar. 1ur fenchur in echna imuiru ro rir.

Sencur dono, a ren fil ann 1f onni ar feneax ata, ocu a car fil anó 1f [onni 1f] caura, .i. tugao, .i. ren tugao innrim ó cein mair. No dono a ren fil ann 1f oni 1f renur, ciall; a car fil

¹ *Senchus Mor*, i.e. the great *Senchus*.—There is a tract preserved in the Book of Ballymote, called 'Senchus Beg,' a name evidently applied to it to distinguish it from the 'Senchus Mor.' In C., 762, the following reason is given for the name 'Senchus Mor:—

"It is called *Senchus Mor*, not because it contains a great deal of matter, but on "account of the great number of the men of Erin who were at the making of it, "and at the arranging of it; in the same way as every place where Patrick used to "remain on Sunday is called 'Domhnach-Mor' (great Lord's day or Sunday), i.e. "from the number of the hosts who used to be about him, and used to give him "great gifts. 'Domhnach Beg' is not to be found at all."

In like manner there are many churches called 'Domhnach Mór' (great Lord's house or church) to be found throughout Ireland; there is not a single church called 'Domhnach Beg' (little Domhnach), to be met with, nor is any mention of one to be found in the lives of Patrick, or any other Irish document. From this remark-

Why is it a consonant that is placed at the beginning of the word 'Senchus?' why was it not a vowel that was placed there? This was properly done, indeed, because 's' is at the beginning of the word 'Soiscela' (gospel), or because 'Soter' is a name for Christ.

INTRODUC-
TION.

What is the reason that it is called the Senchus of the men of Erin, as it does not treat more of the law of the men of Erin than of the law of the women? It is proper, indeed, that it should be so called, that superiority should be first given to the noble sex, i.e. to the male, for "Christus caput viri, et vir caput mulieris"—Christ is the head of the man, and the man is the head of the woman; and the man is more noble than the woman, and it was on account of man's dignity it was ascribed to him.

What consideration caused it to be called the Senchus of the men of Erin? The number of the chiefs of the men of Erin who were at the making of it; and it was not to any other race it was ordered to compile it, but to the men of Erin. It was also called Senchus Mor,¹ from the great number of the chiefs of the men of Erin who were at the making of it. And it was not called Senchus Mor, because there was another Senchus in existence; or, though there should have been another Senchus with the Senchies, or with the poets, every one of them was small in comparison with this, because of their uselessness after the introduction of truth, and because of the dignity of the people who composed it.

And it was at the end of nine years after the arrival of Patrick in Erin that the Senchus was completed. Patrick, and Benen, and Cairnech who is buried at Tuilen,² were they who wrote it in a chalk-book³ to preserve it for the men of Erin.

From the historians of the Irish the above has been taken. The following is from the writers of the history of philosophy.

'Senchus:' the 'sen' which is in it is derived from the word 'senex,' and the 'cas' which is in it is from the word 'causa,' a cause, i.e. this is an old cause from time remote. Or, the 'seu' which is in

able fact, the commentator persuaded himself that 'Senchus Mor' was similarly named, without any reference to a 'Senchus Beg.' And it is probable that this may have been the case in this commentator's time; but we have had a law tract called 'Senchus Beg' at least since 1395, when the Book of Ballymote was compiled.

² Tuilen. Now Dulane, near Kells, in Meath.

³ Chalk-book.—There is no notice of this fact in any other copy but that preserved in O'D. 3, 4. The word may be translated, white-book. The parchment or vellum used by the Irish was prepared with chalk.

INTRODUC- ann i^o oní ar cairtíḡatúr, .i. timairḡtíḡ, .i. ciall timairḡtíḡ ḡac
TION.
raeda ina ḡlḡeḡ. No dono a pen fíl ann i^o oní i[r] fueni a
ḡneic, ocu^o ra^oio a la^oin, ocu^o ḡlḡeḡ a ḡa^oilḡ; ocu^o a ca^o
fíl ann, i^o oní i^o cu^oḡḡo^oa, .i. com^oeḡ, a^oa, .i. ḡlḡeḡ com^oeḡa ḡach
aín in^oin. Ocu^o in ḡlḡeḡ fín i^o e f^olém ocu^o bun^oaḡ ar a n-ḡa^oa
ḡac fír, ocu^o i^o oí ar aínm don poí^oi ocu^o don b^ouḡ acenta o
ḡairm^oeḡ aínm ca^o f^oeḡ ḡlḡeḡ. In cuinḡio inu^ou^oo i^oar^ou^oi;
i^o ḡo i^o aínm don to^ora^o ocu^o don ḡa^och, ḡo ḡn^oi in aínm ic i^oar^ou^oi^o
ḡac raeda. In fír inu^ou^oo i^oar^ou^oi; i^o ḡo i^o aínm don to^ora^o
ocu^o don^oo e^ou^olaime a^oar don^oo i^oar^ou^oi, co fa^oa^oib a f^ouille^oet i^o
in e^oreḡna; a^ot nama i^o ḡo ḡne^o ma^ou^o ḡlḡeḡ an e^oarḡna^othe,
ocu^o ní ḡo ḡne^o ma^ou^o ḡlḡeḡ in cuin^ochí. Ocu^o c^oo in fír don^oo,
ní ḡo ḡne^o ma^ou^o, u^oair ama^oil a^ochne^o fo^ora^oi^omet, ocu^o ní be^ou^o
ḡe^omu^oo e^ou^oḡe co m^oin^oc.

Comcuinne ḡa t^orean, .i. in ḡa eolach, .i. cinnu^o ḡo bea^oar in
cuinne ón t^oin don t^oin eile. I^oreḡ i^o com^oair tairce^oo a^oo in cuinne,
cu^o an ní com^oar in^oi; no com^o ḡeḡb^oi^o com^oair tairce^oo a^oo an
cuinne, ocu^o com^oo eḡ bu^o f^oen^ocu^o a^oo an ní com^oar in^oe, .i. ca^o f^oen
oca t^oonacal ḡo ala^ole, ama^oil ar^ober^oar “t^oonac f^oen ḡo t^oin;” no Sen
mac U^oḡi, ocu^o Sencha mac U^oil^ola, mic Coil Cloin; i^o leo ro ma^ou^oar
b^ore^ocha, .i. na f^oen^oile^oa, ocu^o ic he ro o^ora^oiḡe^oar ce^oar^ou^oi^oet [a^oḡabala]
i^o in ḡa^oil oc U^oirnech; no i^o ca^o f^oen oca t^oonacal ḡa la^oil. “T^oonac
f^oen ḡo f^oen,” .i. ma^oiḡe^oar ḡo ḡe^oiḡe^oal, ocu^o i^o e^oi^oḡe ni in^oa com^oi
ḡo nach a^oil^o, .i. cuinne cum^oar^oe ḡo b^oi ac in ḡa Sen, ac Sen mac U^oḡe,
ocu^o ic Sen^oa mac U^oil^ola; i^o te in ḡa f^oen in^ora^ote^o f^ou^oo, u^oair ḡe^omu^oo
f^oeb^ota^oa Sin mic U^oḡe tair^oar^o Sencha mac U^oil^ola, i^oin f^ou^o i^o f^ou^oar^o
Sen^ocu^o Sin; no ro com^oar^oar Sen^ocu^o.

T^oonacal clu^oa^oi^oe ḡa f^oail^oe, .i. t^oonacal a^oai in ḡle^oḡa ḡa in^ocoi-
met, .i. can^oḡell a^oai in ḡle^oḡa .i. ca^o ḡa in^ocom^oet, .i. t^oonacal ḡle^oḡa
o cach ḡib ḡa c^oil^oi, o Roḡa ocu^o o Dub^otach ocu^o o F^oer^ou^o; no[i]r accu^o
f^oin ro bu^o in ḡle^oḡa eile, .i. f^oech^o l^oir^o; no ḡle^oḡa in ma^oiḡe^of^oech
ḡa f^oail^oe, ḡon ḡe^oi^obul; no in^oae ḡo in^oḡell i^o cul i^o com^oet i^o in f^ou^o f^ou^oar^o
f^oen^ocu^o, .i. t^oai in^oḡil col in clo^oḡe, .i. aín^oḡil a^oai a cul, a com^oet, (.i. ar

¹ *Joint-memory*, comcuinne.—In O'D. 13 is given a Latin derivation of this compound word as follows:—“The ‘com,’ which is in ‘comcuinne,’ is the same as ‘cuma,’ i.e. equal memory; ‘cuma’ quasi ‘communis,’ ‘cuimnes’ quasi ‘communio,’ i.e. strengthening.”

² *Seniors*, or men whose names began with *Sen*.

it is from the word 'sensus,' sense ; the 'cas' which is in it is from INTRODUC-
'castigatur,' i.e. corrected, i.e. the correcting sense of every thing in TION.
its law. Or, indeed, the 'sen' which is in it is from the Greek word
'sueni,' which in Latin is 'ratio,' and in Irish 'dligedh ;' and the
'cas' which is in it is derived from the word 'custodia, keeping, i.e.
the law of keeping every one. And this law is the root and stock
from which grows every knowledge, and from it its name is given to
the power and natural force from which the name of every lawful
thing is drawn. Now, the seeking after this : from it name is
given to the fruit, and to the colour, *i.e. inquiry* which the mind
makes in the seeking after every thing. The knowledge now after
this : from it is derived the name for the fruit and for the prepared-
ness which grows from inquiry, so that it leaves its impression on
the intellect ; but only that the law of the intellect exists always,
and the law of inquiry does not exist always. And as to know-
ledge, it does not always subsist, for though it is committed to the
memory, it is overtaken often by forgetfulness.

From the joint-memory¹ of two seniors, i.e. of two learned men, as the
memory is conveyed from one old man to another. The preserving shrine is the me-
mory and what is preserved in it ; or the true preserving shrine is the memory, and
the Sencus is what is preserved in it, i.e. every senior conveying it to the other,
as is said, "the tradition of old to old ;" or, Sen mac Aige and Sencha mac Ailella,
son of Coil Cloin, it is by them the judgments lived, i.e. the old poets, and these
were they who ordered a fourfold division of distress at the meeting at Uisnech ; or,
it is every individual old man transmitting it to the other. "The tradition of old to
old," i.e. of the master to the disciple, and this is the thing which is communicated
to another, i.e. the common memory, *or facts preserved in the memory* of the two
seniors,² i.e. Sen mac Aige and Sencha mac Ailella ; they are the two Sens who are
mentioned here, for it was the philosophic knowledge which Sen mac Aige had
when an old man that Sencha mac Ailella learned, from which it is called Sen's
Law ; or *it is so called* because he preserved the Sencus.

Tradition from ear to ear, i.e. the transmission of bright knowledge to
preserve it, i.e. the lighted candle of bright knowledge, i.e. each preserving it, i.e.
the conveyance of bright knowledge from one of them to the other—from Rossa,
and from Dubhthach, and from Fergus ; or, it was they who had the other bright
knowledge, i.e. the written law ; or, the bright knowledge of one master to another,
i.e. to the disciple ; or, the repository in which is arranged to be stored up and
preserved³ what is called Sencus, i.e. the storehouse in which this famous know-
ledge was arranged and treasured up for preservation ; for hearing is conveying.

³ *Preserved.*—In C. 764 and O'D. 14, Τροναυλ δλουαρ is explained ιμουλ
τοζαναχ ιμοκοιμετ, ουαρ νι δλουαρ νο η-ιουαιδ ατ ιρερεα νο ιροηαυρ,
ουαρ ιρ ι ριυιουολε, i.e. retentive medium of preserving knowledge, and it is
not the ear that conveys it, but it is through it it is conveyed, and it is the
ministering organ.

INTRODUC- tion. — if tothanach in τ-εϊρτεcht). [Cúairi], .i. cloíra, .i. in ferra no comlaí in maigirteir dia raile; cúairi .i. 1 cúair in deirgspuil; cúairi, .i. cluinirín, .i. cluir in no ro, no eirtecht in ro dia raile.

Dicetal fíle, .i. iyréó no cometarí anó dicetú ná fíleó, (.i. 1 lecaib .i. fengar fíle, ocur Dubtach machui lúgarí díctur hic), .i. 1c Rop, raí Dérta Feine, ocur 1c Dubtá, raí lúirí, ocur 1c fengur, raí fílióécta. Ir ní nír a raíteir fencúr rín, 7rl, .i. in aobul cantain dígtheé nó bí ac ná fíleóab, ac Ropí ocur ac Dubtá, ocur ac fengur ir ní nír raíteir fencúr rín; no no cometarí fencúr; no ríapí fíle do ríat ruanemáin raí ríá Patrúac, no maríarí co tarírenta do Patrúac. Iréó ir comíarí taríreóa anó, in fílióéct cur a ní cometarí inntí; no comádeó bu comíarí taríreóa ann, in fílióéct, ocur comádeó bu fencúr ann, in ní cometarí inntí.

Torímach o pecht lúre, .i. o réct fetaírlaictí ocur o Núrtaonáire, .i. tuilleó fíur do canóin, .i. toirímoigí, .i. no toirímeó dam a dírgí-óetu lúirí in fír no cometarí anó, .i. cuíóruíó fíur bréitír n'De, ocur atá a fepubenn, .i. canóine, .i. a toiríúín co móé o dírgíóetará ná lúirí no buí cur in tríuríra, Patrúac, ocur Denein, ocur Cairíneé, .i. fopbann rácta do cur arí, .i. oculur pío ocúlo, ocur fúilleó a nérbaó ocur a n-aníopulíme dúllmuíó. Iréó ir comíarí taríreóa anó, in lúirí, ocur comáeó bu fencúr ann, in ní cometarí inntí. Coríur Éclúirí o tuat ocur tuatí o Éclúirí, ir ní nír a raíteir fencúr rín; no, no cometarí fencúr.

Nértaó fíur pecht aicníó, .i. roó fíur nérta anó rín, anáto ríobe írín cetárdá toiríech íomáinó, íomí “nértaó fíur aicnéó,” .i. in ní ná tainic no ná turochá fíur bréitír n'De, von aicnéó ar a mbéurí na gencí a mbreá, íréó do ruc 1 fenchar, .i. a éinníto co nérímar in ferra no cometarí anó cona inítorímach do réir díriatáí aicníó ná fep; no a nérta ríou co nérímar do réir dírgíóetará aicníó Óóam, do laegáire, ocur do Corce, ocur do Dáire, uair ír réó nó buí do réir aicníó Óóam, cútírmuíó ná aíná. Ir ní nír a raíteir fencúr rín; no, no cometarí fencúr. Iréó ir comíarí taríreóa anó, in τ-aicnéó cur aní cometarí anó; no comá bu comíarí taríreóa anó in τ-aicnéó; no comáeó bu fencúr anó in ní cometarí anó.

Ar íte tré n aílce iníreín fíur aríatíther brétha in bet hū, éon in dícetú, no tré n-aílci, .i. “dícetú fíleó,” torímac o réct

¹ *Thread of poetry*, ruanemáin raí, i.e. whoever was the poet that first linked the judgments together in one consecutive poem, they lived down to the time of St. Patrick, to whom they were exhibited. In C. 764, the reading is no Sicí hé fílió do ríat díchetáí rí brétha co no maríarí co tarírenta do Patrúac, i.e. or whoever was the poet that put the judgments into poetry, they lived until exhibited to Patrick.

The same copy adds at the end of this article, dícetú fílió .i. no coméó donó in aobul cantain do ríatáí ná fílió 1 lecaib, i.e. ‘Dichetal filidh,’ i.e. the great recital preserved it which the poets inscribed on flagstones.

Compare this statement with what Giraldus Cambrensis says of ancient Irish history: “sed forte in aliquâ materiâ inscripta, lapidea scilicet vel lateritiâ (sicut de

Cluaisi,' i.e. 'clo-fhesa,' i.e. *the receptacle* of the knowledge which the master con-veys to another; 'Cluaisi,' i.e. in the ear of the disciple; 'Cluaisi,' i.e. 'Cluinsin,' i.e. this is 'Clufis,' or this is hearing for another. INTRODUCTION.

The composition of poets, i.e. what is preserved here is the composition of the poets (i.e. in inscriptions,^a i.e. Fergus the poet, and Dubhthach Macua Lughair, ^a*Ir. on* are here alluded to), i.e. by Ross, a doctor of the Berla Feini, and by Dubhthach, *Flagstones.* a doctor of literature, and by Fergus, a doctor of poetry. This is called Sencus, &c., i.e. the great lawful recital which the poets had—i.e. Ross and Dubhthach and Fergus—is what is called Sencus; or they preserved the Sencus; or whoever was the poet that connected it by a thread of poetry¹ before Patrick, it lived until it was exhibited to Patrick. The preserving shrine in this case is the poetry with what is preserved in it; or the preserving shrine is the poetry, and the Sencus is what is preserved therein.

Addition from the law of the letter,² i.e. from the patriarchal law and the New Testament, i.e. addition to it from the canon, i.e. increase, i.e. it was added to from the rules preserved in the written law, i.e. it was harmonized with the word of God, which is written, i.e. the canon, i.e. it was soon corrected by the just rules of the letter, which these three had, *viz.*, Patrick and Benen and Cairnech, i.e. the over-severity of the law was taken from it, i.e. "an eye for an eye;" and its defects were supplied and its crudities were removed. The preserving shrine is the letter which is preserved in it; or, the preserving shrine is the letter, and the Sencus is what is preserved in it. The right of the church from the people, and of the people from the church, is called Sencus; or, they preserved the Sencus.

Strength by the law of nature, i.e. to turn to strength what is in the first four matters before mentioned, i.e. before "strength by the law of nature," i.e. such part of *the law of nature*, from which the Pagans passed their judgments, as did not or could not agree with the word of God, is what was taken from the Sencus, i.e. to return mightily the knowledge which was preserved therein with an increase of it according to the rules of the nature of men; or, to change its strength mightily according to the rules of the nature of Adam, by Laeghaire, and Corc, and Daire, for the balancing of crimes was the thing dictated, according to the nature of Adam. And this is what is called Sencus; or, it is it that preserved the Sencus. The preserving shrine³ is nature and what is preserved in it; or, the preserving shrine is nature; or, the Sencus is what is preserved in it.

For these are the three rocks by which the judgments of the world are supported, i.e. the composition, &c., or the three rocks are "the composition of the poets," "addition from the written law," "strength from the law

"arte musica legitur ante diluvium) inventa istorum memoria, fuerat reservata." See Ann. 4 Mast., ed. J. O'D. A.M. 2242, note b.

Addition from the law of the letter.—There seems to be a defect in the text here. It should probably be "increase and diminution from the written law." The allusion is to what Patrick added to the Pagan Irish laws from the Gospel, and what he removed of the over-severity of the Mosaic law—an eye for an eye, &c.—which the old Irish are said to have learned from Cai Cainbhréthach. Patrick purged the Irish laws of the severities of the law of Moses, as well as of Pagan Irish superstitions, and reduced them to harmony with the Gospel of Christ.

³ *Preserving shrine.*—Conaon is in original, but it is wrong.

1p ano po haipeleo, .i. ip in Senéur po hepaluaveto. Ríz, .i. onni
 ip pegenoo, pollamnuşá; no onni ip peccituroine. Ait hech, .i. mti
 wana cori aeti piach, .i. ic piach þur in ruz, .i. a þærceili ocyr a þær-
 ceili, ocyr a tuatha olcena, .i. ni atchech şrat peini arþein þuno, .i. atæð
 peich mbleogán awr. Rígan, .i. uirpe uóseín, .i. cétmuinntri comcenoil,
 .i. comao þen ruz þrenni, .i. sein ip cori to ruz. Am rígan, .i. am po

of nature," i.e. besides the Sencus; i.e. for these are the immovable rocks by which INTRODUC-
is sustained the judgment which is passed on the inhabitants of the world; and the TION.
world is put here for its inhabitants, as that which contains for that which is
contained; and the force of the "for" here is, because we have mentioned before
"the composition of poets, the increase from the written law, &c.;" i.e. or these
which I have mentioned are the three immovable rocks which cannot be removed
in Erin, and on which are supported all the judgments of the world; or else, these
above mentioned are the three perfect rocks on which the judgments of all the
world are sustained, i.e. poet, letter, and nature.

In it were established *laws* for king and vassal,
queen and subject,^a chief and dependent, wealthy and ^aIr. non-
poor, prosperous and unprosperous. queen.

In it was established the 'dire'-fine of each one
according to his dignity; for the world was at an
equality until the Sencus Mor was established.

In the Sencus was established equal 'dire'-fine for
a king, and a bishop, and the head of the written law,
and the chief poet who composes extemporaneously,
and for the brewy, who is paid 'dire' for his hundreds,
and who has the ever-full caldron and his lawful
wealth.

In the Sencus Mor it was provided that good
should not be assigned to bad, nor bad to good.

In the Sencus Mor were promulgated the four
laws:—the law of fosterage, the law relating to free
tenants, and the law relating to base tenants, the
law of social relationship; *also* the binding of all by
verbal contract, for the world would be in a state of
confusion if verbal contracts were not binding.

In it were established, i.e. in the Sencus Mor were established. King,
'righ,' from the word 'regendo,' by governing; or, from the word 'rectitudine,' by
rectitude. Vassal, i.e. he for whom it is proper to pay debts, i.e. to pay debts for
the King, i.e. the free tenant and the base tenant, and the laity in general; i.e.
it is not the vassal of the inferior grades that is mentioned here; i.e. the vassal
(*'aithech'*) is so called, because the debts of his kinsman were visited upon him.
Queen, i.e. this is her own proper name, i.e. a first wife of equal family, i.e. the
wife of the king of Erin, i.e. a woman who is fit for a king. Subject (*'Amhri-*

INTRODUC- tion. — O'D. 16. C. 766. —
 -oiuilead, conad cónn do ruz [aéte ip o'aitheé ar cónn], a taitmeé ar
 coir. Saor, .i. gnao fíada. Daoir, .i. gnao fíeme. Saor ocuip daoir, .i.
 cinntech ar ecinntech rin ar na uile daine; Senchur Mar. Sothceaoach,
 .i. rocoad, .i. rothbuaaoach, .i. roao' do biao do ragbail ar conair, .i. coé
 cibum, .i. biao [ip] in beila, amuil arbeair "coéuagad na n-moile."
 'Dothceaoach, .i. doao' do biao ragbail ar conair, .i. teogair i mbiao
 doctacat aice. Soná, .i. roana aice i tiz, no i clainn. 'Doná, .i. doana
 aic i m-tochur i tiz, no cin clainn; uair do gabair in raeir rocteoac
 dobiaoach rona; ocuip do gabair in raeir docteoac dobiaoac, dona. 'Do
 gabair muirpo in raeir docteoac dobiaoac dona; ocuip do gabair in daoir
 robiaoac rocteoach rona; maip reair do dainib raeir rocteoach rona;
 in ar-meip do dainib dofer docteoac dona.

Ip anó ro airleó oipe caich po miao, .i. ip anó ro hepa-
 luaoeó enecclann do cach po uairleaoeao, .i. po airuileó, ocuip inoiaocur,
 ocuip rona. Ar po buí in bié uile i cuipuma, .i. ar po buí in bié
 uile i cuipuma aneolair no inoigro co táinic cair moir na ren, .i. "lainn
 i lainn, ocuip coir i coir;" no ceip caich amail a neip, .i. cin fip coirpa
 creitme; no i cuipuma eiric, .i. ceip caich amail a neip; no i cuipuma
 anip; no ip é aneolair do buí anó, ceip cáic a'ail a neip, .i. i cuipumair
 enecclainn o'ipel ocuip o'uaral; no i cuipuma écreitme. Ip é cuip in ar
 anó uair aorubrumair romainn, "oip caich po miao," .i. ar po buí
 luic in beá, .i. na h-Éirenn, hi cuipuma, cona petatair a tréit; ar no
 tabairéa enecclann do cach co tainic a tabairé i renéar, .i. airuileó, ocuip
 inoiaocur, ocuip rona. No dona, po bu cuipuma ac luic in beá neip
 ocuip ceip, .i. neip na cuip do ocuip ceip na ruz ocuip na rileó, ocuip na
 mbuagad, .i. in comeneclann doib co tainic a tabairé i renéar,
 "enecclann do cach po tochar."

Ip a Sencair Mar, .i. ar a lin o'feruib Éirenn po buí oca denam,
 ocuip ni hi Sencair bec fupairuithéir, .i. po hepaluaoe. Com oip do ruz
 ocuip eipcoip, .i. comeneclann do ruz tuach ocuip o'epcoip, .i. eclairi ruz
 tuac, ocuip pennair o'imairuao do. Eipcoip, .i. co comaréa no cen co-
 maréa.

Áige pachta lúire, .i. don oga'ca mbio oimara na lúir, no fer
 oigep co hog oirgetao na lúir, .i. fer leiginn eclairi ruz tuac.

Suaip rileó, .i. in rui rile do fupairannaoano no do failirigento imao
 a ropera (.i. do fupairuaoib a roar) co noenanano rano can rmuaineó, .i.
 cen imraoao, in tollam rileó iar na uirpnoe ag ruz tuach.

¹ The Irish for the words in this parenthesis is written in the margin of the manu-
 script.

² *Senchus Bec*.—Here the commentator clearly contradistinguishes the 'Senchus
 Mór' from the 'Senchus Bec;' compare with note at page 34, supra.

³ *Territories*.—See O'Flaherty's West Connaught, pp. 1-3, where he says that the
 territory of West Connaught, or Uí Briuin Seola was conterminous with the
 diocese of Annaghdown.

gan'), i.e. 'amh,' a negative, i.e. that she is not fit for a king, but only for a vassal, and that it is right for him to divorce her. Chief, i.e. of the chieftain grade. Dependent, i.e. of the inferior grades ('Saer,' and 'daer,' i.e. certain, for uncertain, are applied to all men in the Sencus Mor.)¹ Wealthy ('Sothcedach'), i.e. well supporting, i.e. food supplying, i.e. it is easy for him to get food on a journey, i.e. 'coth,' means food in the *Bér-la-Feini*, i.e. 'cibus,' as it is used in 'cothughadh na n-indile' (support of the cattle). Poor ('Dothcedach'), i.e. he has a difficulty in getting food on a journey, i.e. houses in which he has a difficulty. Prosperous ('Sona'), i.e. 'so-ana,' i.e. he has a goodly wealth in his house, or in children. Unprosperous ('Donai'), i.e. 'do ana,' i.e. he has no goodly wealth in his house, or no children; for we find *such examples as* "The free, wealthy, hospitable, prosperous person;" and we find "The unfree, indigent, inhospitable, unprosperous person." We find also "The free, indigent, inhospitable person;" and we find "The unfree, inhospitable, wealthy, prosperous person." The best of men is the free, wealthy, prosperous person; the worst of men is the indigent, unprosperous, unfree man.

In it was established the 'dire'-fine of each according to his dignity, i.e. it is in it was promulgated honor-price for each person according to his dignity, i.e. according to his desert, and worth, and purity. For all the world was at an equality, i.e. for all the world was at an equality of ignorance or injustice until the great 'cas,' (or law) of the seniors, came to be established, i.e. "hand for a hand, foot for a foot;" or, each person's right was according to his might, i.e. *men were* without the knowledge of the true law of religion; or, at an equality of 'eric'-fine, i.e. the right of each person being according to his might; or, at an equality of ignorance, or the ignorance which prevailed was the right of each one according to his might, i.e. equality of honor-price to low and high; or, at an equality of irreligion. The force of the "for" is, because, we said before, "the 'dire'-fine of each person is according to his dignity," i.e. because the people of the world, i.e. of Erin, were at an equality, so as not to know the three things; for the same honor-price had been given to all until it came to be given according to the Sencus, *which regulated it* by desert, and worth, and purity. Or, might and right were at an equality with the people of the world, i.e. the might of the champions and the right of kings and of the poets, and of the brewys, i.e. equal honor-price had been given to them until honor-price came to be given according to the Sencus to each person in proportion to his wealth.

In the Sencus Mor, &c., i.e. *it was so called* from the great number of the men of Erin who were at the making of it, and it was not in the Sencus Bec.² It was established, i.e. was promulgated. Equal 'dire'-fine for a king and a bishop, i.e. equal honor-price to the king of territories and the bishop, i.e. of the church of a king of territories;³ but the bishop has penance as excess. Bishop, i.e. with a sign or without a sign.

The head of the written law, i.e. the chief professor who has the just rule of the letter, or a man who perfectly explains the just rules of the letter, i.e. the lector of the church of the king of territories.

The chief poet, i.e. the learned poet who explains or exhibits the great extent of his knowledge (i.e. who tests his knowledge) by composing a quatrain without thinking, i.e. without studying, i.e. the 'ollamh'-poet *did this* after his appointment by the king of territories.

INTRODUC-
TION.

Índiu ír do cenduib colla tall, co fínúro fionúro tuit beor.
Ocur ír amlaib do nithen fon;—i. in tan adóro in filio in duine
anall ina doóum, no in tadbur, do ghuo comrac do pocetair do
cenduib a enama, no a menman cen fcrutain, ocur ír imale no
canadó ocur do ghuo. Ocur ír iar níafiaonair. in rin; ocur ní
amlaib fon do bui ría Patraic, aét do beireo in file aurlano
porr in colainn no porr in ceno, ocur no rinnad a ainm ocur ainm
a athar ocur a mathar, ocur do rinnad cad anir do cuirtea
cúice, co [ceno] nomaroe do vala no tri; ocur ír Teinn Laega,
no ír Imur Fororna rin, ar ír inano ní do failirigtea treota;
ocur ba ran imorpo amial do gnitea ceétar de, .i. ran cinel
nubairt do gnitea oc ceétar de.

C. 767.

Ro indarb Patraic imorpo an treirde ro o naib fileuib, in
tan ro cpetret, uair rob anroan, ar ní denta Teinn Laega,
na Imur Fororna, gin ubairt do deib roal ocaib. Ní heo oin
foracuib acu iar rin ní oca mbeé ubairt do diabál, uair rob
roan [ina ceru]. Ocur no facuib acu iar rin [wicetal do cenduib,
ar ír foreraib forr fuitgnaia podera fon ro leceó do naib
fileuib; ocur] genelage per n-Érenn, airtí cad aircetail,
ocur duilí ríumnti, ocur duile rera, ocur celugad co lauib, .i.
reít caecat la hollamam, ocur tri caecat co leé la hanrué,
octmogat la cli, ferea la cana, caeca lá dor, ceériaá la mac-

¹ *The poet used to place his staff.*—An example of this kind of poetical inspiration is given in Cormac's Glossary, in voce *Coire Brecaín*, where the blind poet, Lughaidh Dall, is introduced as discovering the name of a certain lap-dog by poetical inspiration. The blind poet came to the estuary of Inbher Bece, near Bangor, and his attendants finding the bare skull of a small animal upon the strand, asked the poet, whose skull it was. He desired them to place the extremity of his wand upon the skull, which being done, he said:

"The tempestuous waters, the waters of the vortex

"Destroyed Brecaín: this is the skull of Brecaín's lap-dog,

"And but little of greatness here remains,

"For Brecaín and his people were drowned in the vortex."

² *A minute.*—*De* is in the original, but it is incorrect—it should be *ceno*; the right reading is inserted from Cormac's Glossary, voce *imbay fororna*.

³ *Two or three.*—In C., 767, the reading is, co de unuy uel duorum uel trium pluy minuyue, i.e. for a minute or two or three, more or less. C., 768-9, gives here an instance of the kind of poetical incantation called *Teinn Laegha*, as performed by the celebrated Finn mac Cumhaill. In Cormac's Glossary, voce *imbay fororna*, the text is much better, thus, "co ceno nomaroe no a do no a tri," i.e. to the end of a minute or two or three. In the latter work, the manner of performing the *Imbas*

At this day it is by the ends of his bones *he effects it*, and he dis-
covers the name by this means. And the way in which it is done
is this:—When the poet sees the person or thing before him, he
makes a verse at once with the ends of his fingers, or in his mind
without studying, and he composes and repeats at the same time.
And this is after *the reception* of the New Testament; but this is
not the way it was *done* before Patrick's time, but the poet placed
his staff¹ upon the person's body or upon his head, and found out
his name, and the name of his father and mother, and discovered
every unknown thing that was proposed to him, in a minute² or two
or three;³ and this is *Teinm Laegha*, or *Imus Forosna*, for the same
thing used to be revealed by means of them; but they were per-
formed after a different manner, i.e. a different kind of offering
was made at each.

INTRODUC-
TION.

But Patrick abolished these three things among the poets when
they believed, as they were profane rites, for the *Teinm Laegha* and
Imus Forosna could not be performed by them without offering to
idol gods. He did not leave them after this any rite in which offering
should be made to the devil, for their profession was pure. And he
left them after this extemporaneous recital, because it was acquired
through great knowledge and application; and *also the registering* of
the genealogies of the men of Erin, and the artistic rules of poetry,
and the *Duili sloinnte*, and *Duili fedha*, and story-telling with lays,
viz., the *Ollamh* with his seven times fifty *stories*, the *Anruth*
with his thrice fifty and half fifty, the *Oli* with his eighty, the
Cana with his sixty, the *Dos* with his fifty, the *Mac-fuirmidh*
with his forty, the *Fochluc* with his thirty, the *Driscac* with his

forosna is described thus:—"The poet discovers through it whatever he likes or de-
sires to reveal. This is the way in which it is done: the poet chews a bit of the
flesh of a red pig, or of a dog, or cat, and he conveys it afterwards to the flag behind
the door, and pronounces an incantation on it, and offers it to idol gods, and
he then invokes his idols; and if he obtains not his desire on the day following, he
pronounces incantations over both his palms, and invokes again unto him his idol
gods, in order that his sleep may not be interrupted; and he lays his two palms
on his two cheeks, and falls asleep; and he is watched, in order that no one may
interrupt or disturb him, until every thing about which he is engaged is revealed
to him, *viz.*, in a minute or two or three, or as long as he was supposed to be at
the offering; and therefore it is called '*Imbas*,' i.e. '*di bois uimme*,' i.e. his
two palms upon him, i.e. one palm over and the other hither on his cheeks.

"St. Patrick abolished this, and the *Teinm Laeghdha*, and he adjudged that
whoever would practise them should have neither heaven nor earth, because it
was renouncing baptism."

INTRODUC-
TION.

ruirinn, triá la roíluc, ríe la ruirac, deé rceoil ac in tamuin, reét rceoil oc in oblaire. Do prumfela ocur do porcela ano rin. 1r iat imorpo prumfcel mairer ano, .i. togla, ocur tana, ocur toémarca, cata, ocur uréa, ocur rígalá, raite, ocur fera, ocur porbára, eétrá, ocur aóda, ocur airgne.

1r iat na tana, .i. Tain bo Cuailgne, ocur Tain bo Regamum, ocur Tain bo Fíodar, Tain bo Dárcada, Tain bo Fíaié, 7rl. 1r iat na togla, .i. Trechairt tige Dúradais, ocur ríutgal tigi Dúmach, Togail tigi Néctain, ocur Dúirone raderis, ocur Dáoc.

1r iat na Toémarca, .i. Toémarc Meirbi, Toémarc Etaine, Toémarc Eimire, Toémarc Sarobe, ingine Seiraino; Toémarc Ailbe, Toémarc Ríer ocur Dairine, da ingin Tuathail, 7rl.

1r iat na cata, .i. cat Muige léa, ríá Paríolon, ocur cata Meimro re Pomoríarb, ocur cat Taillten, re Clandoarb Míleó, ocur da cat Muigi Tuire, 7rl.

Ocur breithemnuir fírean a coruir a ceríe, aínail ro gab: “ar a éet ar a clair ar a cor.” Ro facarb inrin oc na ríleasb; ocur a dubairt Rátrac naé catu porfogain doib a n-Érinn in tan do gíurí a tríerí ríemeperíarí da tabairt doib íarum, ar ír ferí an ro gabíat olóar an ro tríeríet.

Ocur do bríugao rírenar cetaib, .i. cin ríabal totgura, ocur ní aca bír in coire anríce, .i. aca bríugao ír ferí nar in ferí ro, .i. in bríugao oc ambí in coire anríce, .i. íca n-éirínícheí ceta ímíá, .i. in bríugao léitíech, .i. da cet do caé eríuó aic, éimíóíá coin ocur cata, ocur da cet ferí í mberab mógao léir, ocur ír éiríb rírenar.

Oca mbí caíre anríce, .i. aice ríeic bír in coire ferí ríuchur por a gabíuib, no ar a néirícheí a mbíáíá coíru do cach, .i. ír eríe in bríugao léíeíeí. Co na tíochoíur tíoíeíá, .i. co na éíocur olííeíeí .i. muc ocur cupu ocur bo tíoíeíeíá ano rín oc in bríugaoí ro comair in caíre, na

¹ *Cuailgne*.—The Carlingford Mountains is the locality here indicated. Many copies of this story are still extant. The cattle-spoil was taken in a ten years' war between Connaught and Ulster in the first century. Copies of most of the other stories referred to also still exist in the libraries of Trinity College, Dublin, and the Royal Irish Academy.

² *Dachoc*.—The stories of the demolition of the forts of Daderg and Dachoc are still extant. The locality of the former is Boher-na-Breena, on the Dodder, about six miles from Dublin, and of the latter, Breen-more in Westmeath, near the Shannon, and about six miles from Athlone.

³ *Tuathal*.—Most of the stories here referred to are still extant.

⁴ *Magh Tuire*.—The stories here referred to are all extant.

⁵ *If it has been sung* (aríá cet).—The words in the text occur in H. 3, 18, 239, a (C. 445), from which it appears that land having been walled or trenched by a person, or the possession of it attributed to him by the poets in their songs, was legal evidence of his title. The following is the translation of gloss on the words

twenty, the Taman with his ten stories, and the Ollaire, with his seven stories. These were the chief stories and the minor stories. The chief stories which they repeated, treated of demolitions, cattle-spoils, courtships, battles, killings, combats, elopements, feasts, encampments, adventures, tragedies, and plunderings.

The *stories of cattle-spoils* are the cattle-spoil of Guailgne,¹ and the cattle-spoil of Regamuin, and the cattle-spoil of Flidas, the cattle-spoil of Dartadha, the cattle-spoil of Fraich, &c. The *stories of demolitions* are the threefold assault on the house of Buradach, and the burning of the house of Dumhach, the demolition of the house of Nechtain, and the demolition of the fort of Derg, and of the fort of Dachoc.²

These are the *stories of courtships*:—the courtship of Medhbh, the courtship of Etain, the courtship of Emir, the courtship of Sadhbh, daughter of Seiscinne; the courtship of Ailbhe, the courtship of Fithir and Dairinn, two daughters of Tuathal,³ &c.

These are the *stories of battles*:—the battle of Magh Ithe, by Partholan, and the battles of Neimhidh with the Fomorachs, and the battle of Tailtin, by the sons of Milidh, and the two battles of Magh Tuire,⁴ &c.

And *he left them also* just judgment in right of their profession, as we find:—"If it has been sung,⁵ if he has trenched, if he has walled." All these things were left to the poets; and Patrick told them to resign whatever honour they received in Erin when they performed these three *rites*, for that what they received *in lieu of them* was better than what they abandoned.

And for the brewy who is paid 'dire' for his hundreds, i.e. he that is without double wealth, and it is not he that has the ever-full caldron, i.e. there is a brewy who is better than this man, i.e. the brewy who has the ever-full caldron, i.e. he by whom one hundred beds are kept, i.e. the brewy-'lethech,' i.e. he has two hundred of each kind of cattle, except dogs and cats, and two hundred men in the condition of workmen, and it is in right of these he is paid 'dire.'

Who has the ever-full caldron,⁶ i.e. it is he who has the caldron which truly boils on its hooks, or out of which their proper shares of food are cut for all persons, i.e. he is the brewy-'lethech.' And his lawful wealth, i.e. the brewy having his lawful wealth, i.e. a pig, a sheep, and a ploughing ox for the use of the caldron, and the

απαρτ:—"If it has been sung, i.e. during the time of six persons (six generations), i.e. if it has been sung to him through the composition of a poet, by parties who knew equally well with himself."

⁶ *The ever-full caldron*.—The 'coire ansic,' ever-full caldron, is referred to in the story of the Battle of Magh Rath, in the publications of the Irish Archaeological Society, p. 51.

three *kinds* of raw meat, the three *kinds* of boiled meat, and the three *kinds* of live meat.¹ Or it is with its legitimate wealth, i.e. that three boiled joints may always be in it, i.e. of the ox or the cow, with the accompaniments of fat or lean. INTRODUC-
TION.

Why should it be three joints only that ought to be in it? Because there never goes *to be entertained* by them a party or company exceeding twelve men.

What is the ever-full caldron? Answer. A caldron which should be always kept on the fire for every party that should arrive, i.e. the ever-full caldron, i.e. that which returns in a perfect state whatever is put into it, while every other caldron would dissolve it; for although the share of food sufficient for a company should remain in it till their arrival, it would neither increase (nor be wasted), and there would not be more found boiled than what would be sufficient for the company, and his own proper kind of food is got out of it for each person: as, for example, the haunch for the king,² bishop, and literary doctor; a leg for the young chief, the heads for the charioteers, a steak for a queen, a 'croichet' for a king opposed in his government, or a tanist of a monarch, &c. Or, 'anssic,' i.e. 'an,' a negative; it is not 'siccus,' dry, but always wet. Or, 'anscuithe,' i.e. that which is not removed off its hooks. Or, 'anaisic,' i.e. though long it (*the meat*) should be there, it does not dissolve until the class of persons for whom it is intended arrive.

In the Sencus it was provided, i.e. it is in the Sencus it was fixed or settled. That good should not be assigned to bad, i.e. that good should not be given, i.e. that a large honor-price should not be given to the person to whom only small honor-price is due; or a good honor-price to a bad man, i.e. to a man to whom honor-price is not due; or a great 'dire'-fine, to an unimportant person. Nor bad to good, i.e. a small honor-price to the person to whom large honor-price is due; or every honor-price is evil³ to the good, i.e. to the person to whom honor-price is due; for example, "because it is according to his deeds God judges man," why then should it not be according to his deeds that one man should judge another in like manner.

In the Sencus Mor were promulgated *the four laws*, i.e. in the Sencus Mor were promulgated these four rules:—The law of fosterage, i.e. the rule of the price of fosterage which is given with the child. The law relating to free tenants, i.e. the rule of free stock. The law relating to base tenants, i.e. the rule of the choice of tenancy *in the case* of the base tenant. The law of social relationship, i.e. the rule of social relationship lawfully constituted, i.e. it was not lawful previously. The binding of all by verbal contract, i.e. the fifth book, or Cain Bécna, i.e. the binding of every one to the thing

³ Every honor-price is evil, i.e. if a good man, to whom honor-price is due, is killed, no 'eric'-fine can compensate for his death.

INTRODUC-
TION.

.1. ἀρχαὸ καθὶν ἵρ ἰν ἡν ἡμερ τὰς ἐρεβουῖν κο κοῖρ ο βέλαιβ, [.1.] κοῖρ ὅα ρόσωνν κο ἡρ οαῦρ ἐρεβουῖν, .1. ἀρχαὸ ἀρ ἰν νεῖχ ἡρ α ταβουῖρ ἐρεβουῖν κο κοῖρ ὁ βέλαιβ; no κυρῶρ νεὸς υαὸ, [.1.] na ceiríu tabairtá; no ταιρῖνν ὅο καθὶν οἱβ ἵρἰν κοῖρ ἡο λά ο βέλαιβ, .1. mac oc ἰν αἰττῖ, na ὅα ceilí oc na πλάτῖβ, ἰν ben ac ἰν ἡρ. Ἀρρπο βυῖ ἰν βιοτῇ ἰ μβαῖλιυτῇ maní ἀρταῖτιρ, ητ. .1. αρ ροβυῖ κυρ βα ελοσά α βα, α μαῖτ, αρ ἰν mbié maní τῖρτα ὅα ἀρχαὸ ἰ nech ἡρ α τὰς ἐρεβουῖν κο κοῖρ ο βέλαιβ, no ἡο κυρῶρ υαὸ ο βέλαιβ, ἰν τὰβαῖρτ.

Ἄτατ τεορᾶ αἰμπερᾶ ἰμβι βαλεῖτᾶχ ἰν βιτῇ: ηε chuairt duinebad, tuarathlia coctá, fuarlucad cori mbel.

Ἀτάτ τεορᾶ αἰμπερᾶ ἰμβι βαλεῖτᾶχ ἰν βιτῇ, .1. ατατ τῖρ ηε ρυτῃνε ἡαὸ ελοσᾶχ α βα (.1. α μαῖτ), ο neoch ἵρἰν mbié, .1. ατατ τεορᾶ hinhadad, no ατα τῖρνε ἰ naimepailb, ἰ mbi helosach α μαῖτ ο λυῖτ ἰν βεῖα. Ἱρε τῖρνεῖ ελαρ υαὸαἱβ ἵρ na τῖρ αἰμπεραῖβ, .1. α ἡοαἱνε, οαῦρ α η-ἡοῖλε, οαῦρ α η-ἡορῖνν. Re chuairt duinebad, .1. βααὸ εἰρῖλτιν αρ na ὅανῖ hī cae uirio na ηε, .1. κυαῖρτ ηε, .1. τῖνκέλλ ηε, .1. αἡυῖλ ἡο βυῖ ἰν buioe Connall, no ἰν μορῖελας μῖνιτῖρε Παρτολῖν, .1. αἡυῖλ ζορῖα, no αἡυῖλ ζοῖρτε ηζαβαῖα, .1. ὀιβαὸ na ἡοαἱνε. Τυαῖρατῇ λῖα coctá .1. ἵρ ε τυαρ ἡο ταρ ἵρ λῖα βῖρ ααα cocao; [no] τορῖα λῖα, .1. λῖα, ἡματ, ἵρ ε ἡματ cocao .1. ἰμβεῖτῇ coctá, ἵρ ε τορῖα ἵρ λῖα ἀνῖ; no ἵρ τυαρ ἡἡοῖλῖῖῖ, no cocao βῖρ ἀνῖ, κο κοῖρcein ἰ ἡν ἱατ; υτ εῖρτ “βαῖρῖ πλάτᾶ ορ καὸ.”

Φυαῖρλυαὸ κοῖρ mbel, .1. υαταῖρλυαὸ ἰν νεῖχ ἡρῖ τυαὸ ἐρεβουῖν κο κοῖρ ο βέλαιβ, no κυρῖρ nech υαὸα, ἰν ταῖβαῖρτ .1. α ρενα οαῦρ α νεμαῖ-τιτῖν, cona bet, cṛinṛuṛ ponuairleatṛeṛ αρ εἰcin.

Ἄτατ α τῖρ ἡοῖα ἱατ, dechmadá, οαῦρ πῖνιτῖ, οαῦρ αἰμπερᾶ, ἀραζαῖρετ ηε κυαῖρτ duinebad, τῖραετῃαὸ καῖρδε λᾶ ηῖζ οαῦρ τυαῖτῇ, ἀραζαῖρ τυαῖρατῇλῖα coctá.

Ἀρχαὸ καθὶν ἰν ρochaṛ οαῦρ ἡνα dochuṛ αρζαῖρ βαῖ-ιυτῇ ἰν βετῃα.

Ἄχτ na cuic cyru ατα ταῖτῃμετῃα λᾶ ηεἱνε, cia ἡο naṛataṛ: cori moḡa cen α πλάτῇ, cori manaiḡ cen ἀπαῖο,

¹ *Destruction of the people.*—In O'D. 18, the reading is duinebad .1. ὀιβαὸ na ἡοαἱνε .1. ἰν tamlaét, ἰν τῖρῶνιτ, no ἰν buioe cunnall, i.e. ‘Duinebadh,’ i.e. the carrying off of the people, i.e. the dysentery (flava icteritia), or the Buidhe Chunnall.

² *Barr flatha os cach.*—This must have been the title or beginning of some tract, exemplifying the prerogatives of a king.

for which he has properly given security by word of mouth, i.e. the contract of two sensible adults with knowledge of *all the circumstances* and security, i.e. he is bound as to the thing for which he has properly given security by word of mouth; or, which one gives away, *such as* the four gifts; or, each party is to abide by the contract which he made by word of mouth, i.e. a boy with the foster-father, the two *kinds of* tenants with the chieftains, the wife with the husband. For the world would be in a state of confusion if *verbal contracts* were not binding, i.e. for it would happen that its worth, i.e. its goodness would depart from the world if a person was not bound to the thing for which he gave security properly by word of mouth, or that which he gave away by word of mouth, i.e. the gift.

INTRODUC-
TION.

There are three periods at which the world dies: the period of a plague, of a general war, of the dissolution of verbal contracts.

There are three periods at which the world dies, i.e. there are particular times in which its worth, (i.e. its goodness) departs from every one in the world, i.e. there are three periods, or three things in these times, in which their goodness departs from the people of the world. The three things which depart from them in these three times are their people, their cattle, and their worthiness. The period of a plague, i.e. destructive plague on the people in the course of the time, i.e. 'cuairt-re,' i.e. a circle of time, i.e. such as was the Buidhe Connail, or the mortality of the people of Partholan, i.e. such as a famine, or 'goiste ngabbhala,' i.e. destruction of the people.¹ General war ('tuarath lia coetha'), i.e. the *evil* omen or disgrace that prevails most in war; or, 'toradh lia,' i.e. 'lia,' much, i.e. much war, i.e. prevalence of war is the fruit that most exists in it; or it is a prognostic of illegality, or of war that exists, until the king checks them; for example, 'Barr flatha os cach,'² i.e. the superiority of a chief over all.

The dissolution of verbal contracts, i.e. going back of the thing for which security was properly given by word of mouth, or of the gift which one has given away, i.e. denying it, or not acknowledging it, or setting it aside in any way whatsoever, as by force.

There are three things which are paid, *viz.*, tythes and first-fruits, and alms, which prevent the period of a plague, and the suspension of amity between a king and the country, and which also prevent the occurrence of a general war.

The binding of all to *their* good and bad contracts prevents the lawlessness of the world.

Except the five contracts which are dissolved by the Feini, even though they be perfected: the contract of a labourer without his chief, the contract of a monk without his abbot, the contract of the son

INTRODUC-
TION. — cori meic beoathar cen athair noca, cori druith no mipe, cori mna rech a ceili.

Olcena atruithe cuir bel amail arotharad Aldum in derbduibairt: atbath in bith uile ar aen uball.

Ατατ α τρι, .i. tpebairt icur rin, no tri epnais icur rin, .i. ip iat rin na tri neichi ac ic aen neich. Dechmaro, .i. co cinnuro. Ppimiri, .i. torach gabala cach nuatorar, .i. cach cet laeg, ocur cae cet uan, ocur cae ni tuirmir ac neoch. Almpana, .i. cin cinuro, no almpara, .i. ailim pon; no ailio in doni on tron, ocur noco npuil cinneo ar in almpara no peir oligio, ac ahuil aplainep Dia a tabairt. Urtairt pe cuairt duinebar, .i. urtairt rin co na bia baao eipitir ar na dainab, i cae uir na pe. Duinebar, .i. ahail gortat. Traetha cairde la ruz ocur tuait, .i. tpenatdo no tpenitmarcan na tuat don ruz po rmaet cana no cairde, ut ept "cach cino a cuinnrech." Artagair tuarathlia coetha, .i. aurtairt conae e tuar no tar ip lia ann cocao o bet rin ano, .i. uicir na cae ocur no congat.

Artao caich ina rochar ocur ina dochur, .i. cio itir da rlan, cio itir da rpen, cio itir da rodonn no tuarrais cuir, ip paratage. Sochar, .i. cori comloige. Dochur, .i. nach rochonno ar pnotar araitio, .i. duibairt ppa hi ocur tpebairt. Artagair bailiuth in betha, .i. a urtairt conae elatoc a ba a maet, ar in bit i mbia rin.

Acht na cuic curu ata taithe mecht la feine, .i. inge ar aet, ata aet lium ano; aet na cuic cuir taithe michep do peir in fimechair. Cia ponairep iat ipan lium ocur na cuir oligtechia romann, .i. ar na huilb corab ip taithe miche, no petar do taithe buich. Cia po narata, uair noa taithe michep iatpaoe. Cori moga, .i. fuitir no penclerit, .i. uair. Cen a rlatit, .i. ar air, .i. a rlatit tic po corab. Cori manais, .i. darpmanais. Cen arait, .i. ar air, .i. in tar tic po corab. Cori meic beoathar, .i. in tathair tic po corab, cio zor, cio ingor, cinnota in mac raperleiti. Cen athair, .i. do bet ar air. Cori druith, .i. co rat, .i. pep ommit. No mipe, .i. cen rath, .i. in ben mer. Cori mna rech a ceili, .i. in aolapac cen clainn, .i. acht cuic curu po ceirp peca pep ata cope, .i. araithep na cuir cuirp nech co cori o belab uile ceta. Ocur ip e cur in olcena, uair cuir oligtechia

¹ *Of any sensible adult of whom his fraud is known.*—The Irish for these words, in the original, occurs after cori comloige, but appears to have been misplaced.

² *Except the five contracts which are dissolved by the Feini.*—In the original copy there is the following in the margin opposite this paragraph:—Cuir oligtechia amuar, cuir inoligtechia po rin—"The foregoing are lawful contracts, those which follow are unlawful."

³ *Monk.*—The monk here referred to was not a monk in the strict sense of the word, but a tenant holding ecclesiastical lands under the abbot or bishop.

of a living father without the father, the contract of a fool or mad woman, the contract of a woman without her man.

INTRODUC-
TION.

In like manner are fixed the contract by word of mouth, as Adam was condemned for his red fraud: all the world died for the one apple.

There are three things, i.e. three individuals pay them, or three classes pay them, i.e. these are the three things which pay one thing. Tythes, i.e. with limitation. First-fruits, i.e. the first of the gathering of each new fruit, i.e. every first calf, and every first lamb, and every thing that is first born to a man. Alms, i.e. without limitation; or charity, i.e. 'ailim son,' I beseech prosperity, or he who gives it deserves prosperity; and there is no limitation of the alms according to law, but as God requires them to be given. Which prevent the period of a plague, i.e. they prevent that a plague or carrying off of the people should take its course. Plague, i.e. such as follows famine. The suspension of amity between a king and the country, i.e. the mighty subjugation, or the forcible reduction of the territories by the king under the sway of law or amity, as exemplified in "every head is corrective." Which prevent the occurrence of a general war, i.e. which prevent the existence of war from being the prevailing evil omen or disgrace, i.e. which remove the battles and the conflicts.

The binding of all to *their* good and bad contracts, i.e. whether between two exempt persons, or two free persons, or between two sensible adults the dispute should arise, contracts are binding. A good contract, i.e. a contract wherein full value is given. Bad contract, i.e. of any sensible adult of whom his fraud is known,¹ i.e. fraudulent concealment of the circumstances and of the security. Prevents the lawlessness of the world; i.e. it prevents its goodness from abandoning the world in which it exists.

Except the five contracts which are dissolved by the Feini,² i.e. 'inge' signifies except, I make an exception here; except the five contracts which are dissolved according to the Fenechus. Though they are perfected I consider them different from the lawful contracts mentioned before, i.e. *I rank them* among the general contracts which may be dissolved, or which may be set aside. Even though they be perfected, i.e. for they (*perfected contracts*) cannot be dissolved. The contract of a labourer, i.e. a 'fuidhir' or a 'senchleithe,' i.e. serfs. Without his chief, i.e. being present, i.e. his chief impugns the contract. The contract of a monk,³ i.e. a base^a tenant of ecclesiastical lands. Without^a Ir. Base his abbot, i.e. being present, i.e. the abbot impugns the contract. The contract of the son of a living father, i.e. the father opposes the contract, whether *the son* be obedient or disobedient, except *in the case of* the emancipated son. Without the father, i.e. being present. The contract of a fool, i.e., one who can do work, i.e. a male fool. Or mad woman, i.e. one who cannot do work, i.e. a female lunatic. The contract of a woman without her man, i.e. a concubine without children, i.e. except the five contracts which she makes independently of the man with whom she lives, and which are proper, i.e. the

^a Ir. Base
manach.

INTRODUC-
TION.

romann. Αμαίλ αροτοαδ Αουμ, .i. αμαίλ το πο αιτινιγεσ Αουμ
φαρτασ ινα σιυραιτ co σειμιν. Ιη σερβοιυβαιρε, .i. σεργ cach nom
cad nιnδλιγεδ; no σεργ cach nom σεολαδ. Ατβάτ ιη βιτ h uιe αρ
αεν uβαλλ, .i. το ειπλερταιρ ιη βιτ uιι αρ ιη αεν αβαλλ, αρ αν αεν
τον ubull, no αρ ιναεν τον αβαλλ ιμαρ γαβυρταιρ. Εβα ειλλ, no ιμαρ
γαβυρταιρ ειλλ Εβα.

Ατατ ceitheopa ραβαιo τυαιτε νοδα σεppuιthechar
ι mbecaib: ριγ γυβρεtach, eppcop ταιρλεoach, ριλε οιυb-
αρtach, αιρε ειρινοραιc παo οιγετ α mamu. Νι ολεγα-
τερ οοιb οιρε.

Ατατ ceitheopa ραβαιo τυαιτε, .i. ceitpu ραπειo ιατ, no co σεp-
νατ ρο; no α ceitpu no co noepuατ ρο ιρ ιη τυαιτ na σιρpuιγετο ρο no na
σεpολιγετο, .i. ceitpu ραπειo ιατ, no ceitpu τpuιuι. Ιη ριγ α λετ enecλann
epbuρ uαoα oια noepuα ματ oια tochuρ; uιe ιμαρno epbuρ on ριλεo
ocuy on eppoc, cia to γnuατ ματ oια tochuρ. Σεppuιthechar ι mbe-
caib, .i. mbecaib co mβιτ ιτiρ becaib σε, .i. bec na ρει ιαρpa noenατ ριη;
no ιρ bec na ρειoι τpuαρ ατα οοιb ριη. Ριγ γυβρεtach, .i. ρορ α ceιuι
beipep bpeα γua, cio ιη cleit, ιρ com moρ το ni ειρινηραιc
σε. Εppcop ταιρλεoach, .i. ι mβρειτiρ, .i. τοαιρλεoach σoα α γαε
ρoι co hιρeλ oc σoαλεραρ; no σoα, α oλc, no ηιρλιγεnn; ταιρuιno ιη oαe
ιη oλc. Ριλε οιυbαρtach, .i. upann epertach beipep οιυbαιρτ αoδ
eibepτεch, .i. cuιγiρ ηι. Αιρε ειρινοραιc, .i. γuαo πλαα, .i. cιpe
οιb το ni γαo ocuy bραιτ, .i. αρ αηηραcαρ. Ναo οιγετ α mamu—Νι
ολεγατ oοιb οιρε, .i. ιη οι οιb ριη na comoιγεnn α moamuγαo no α
γpειm oλιγiο, noα oλιγεnn ρe enecλann, .i. noα oλιγιnn οιρε enecλannuι
το co comλán ιη mama noσoιγ.

O'D.20,21. [Oia mbe innpuay ocuy tochuρ cú ματ oα oenum οιb, ιρ
λαν enecλanno oppuo. Μαo innpuay cin tochuρ, ocuy ματh
oα oenum σε, αρ λετ enecλanno ιη γuαo αρ γpuιm γαβυρ. Μαo
innpuay ocuy tochuρ cin ματh oα oenum οιυb, ιρ ργpebull
nama oppuo. Μαo tochuρ cin innpuay nama, ocuy ματh oα
oenum σε, αρ λετ enecλanno oono beop. Cio innpuay oono cin
tochuρ, oα bepuρ ργpebull αιρε, uαρ cia beτ tochuρ occa ηι
τορmuo enecλanno oα muna oena ματh σε.

¹ Eve.—This is an attempt to derive 'uball,' an apple, from 'eba eill,' Eve corrupting.

² Due to these.—This text is fuller in C. 1130, and R.I.A. 35, 5, 48, b. Both copies add here: for a king is bound to observe truth, a bishop is bound to observe purity, every poet is bound to reject lies from his compositions, a chief is bound to observe uprightness.

³ Dae.—This is a play on the word 'dae,' which has several meanings.

contracts which a person makes properly by word of mouth are likewise binding. INTRODUC-
The force of the "in like manner" is, because the contracts before mentioned are TION.
lawful. As Adam was condemned, i.e. as Adam was adjudged to be bound
by his fraud indeed. For his red fraud, i.e. 'derg' means every thing bloody
or unlawful; or, 'derg,' every bloody wicked thing. All the world died for
the one apple, i.e. all the world became subject to death on account of the one
apple, i.e. one of the apples of the tree; or for one 'αβαλλ,' *apple*, on account
of which 'Εβα ειλλ,' Eve contracted corruption, or 'ειλλ Εβα,' corruption
seized on Eve.¹

There are four dignitaries of a territory who may be degraded: a false-judging king, a stumbling bishop, a fraudulent poet, an unworthy chieftain who does not fulfil his duties. 'Dire'-fine is not due to these.²

There are four dignitaries of a territory, i.e. they are four dignitaries until they commit these crimes; or, they are four dignitaries until they commit crimes in the territory which lowers or degrades them, i.e. they are four dignitaries or four mighty men. The king loses *only* half his honor-price if he does good with his property; but the poet and the bishop lose all, even though they do good with their property. Who may be degraded, i.e. so that they are among small people in consequence, i.e., small are they after committing these; or small are the things through which this happens to them. A false judging king, i.e. one who pronounces false sentences on his tenants, whether it be concerning a small thing or a large, it makes him equally unworthy. A stumbling bishop, i.e. in word, i.e. stumbling ('toaisledech,') *he places* his hand ('dae')³ et penem ('gae') low under him in *committing* adultery; or, his wickedness ('dae') lowers him; i.e. the man falls into evil ('dae'). A fraudulent poet, i.e. who demands an exorbitant or fraudulent reward for his composition. An unworthy chief, i.e. one of the chieftain grade, i.e. whichever of them commits theft or plunder loses his worthiness. Who does not fulfil his duties.—'Dire'-fine is not due to these, i.e. the person among them who does not fulfil his duty or his lawful engagements is not entitled to honor-price, i.e. there is not full honor-price in consequence of the duty which he does not perform.

If they have worthiness and property with which they do good, they have full honor-price because of them. If they have worthiness without property and do good, it is one-half the honor-price of the grade to which they have a claim. If they have worthiness and property and do not good with it, there shall be only one 'screpall' for them. If they have property only without worthiness, and that good be done with it, it insures half honor-price only. Should they have worthiness alone without property, one 'screpall' shall be given for it, and should a person have property it shall not increase his honor-price unless he do good with it.

False judgment, and false witness, and false testimony, and fraudulent security, and fraudulent pledging, and false proof, and false information, and false character-giving, and bad word, and bad story, and lying in general, whether in the case of the church or the laity—every one of these deprives the man who is guilty of such of half his honor-price up to the third time, but it does not deprive him with regard to every one of them until the third time, and it takes away even this half honor-price from every one from the third time out. And he may lose this half honor-price by a different person; and he thus loses full honor-price with respect to the latter person, or with respect to the person against whom he had committed the first injury.

INTRODUC-
TION.

Theft, or eating stolen food in the house of one of any grade, or having stolen food in it constantly, and treachery and fratricide, and secret murder—each of these deprives a person of his full honor-price at once.

Refusing to give food, and burning, and betraying, and violating, and wounding with a weapon, and committing theft in another territory, or having knowledge of its division among the thieves, or of the way it was obtained, or of its having been received from another territory—every one of these acts deprives a person in every instance of half his honor-price until it is committed the third time. But the full honor-price is taken away from the third time out, except among the grades of the church. If they commit it, it takes away their full honor-price from them at once until they pay 'eric'-fine, and do penance, and move from their grade. And they must be similarly punished if they have committed adultery.

Inflicting wounds, or committing acts of treachery, upon bodies or persons, or fratricide, or secret murder, or refusing to entertain a company, or adultery, if it be committed by any one of an ecclesiastical grade, deprives such ecclesiastical orders of full honor-price at once until they pay 'eric'-fine, and do penance; and they all return to their former dignities except the bishop,¹ who does not return, but becomes a hermit; or, according to others, it is the virgin bishop only who does not recover his grade or his perfection again; the bishop of one wife does return, i.e. when he performs penance within three days.

See also Villaneuva, p. 158. According to these Laws he could not return to his dignity of bishop, but he might attain to a "higher grade," that is, that of 'aibhillteoir,' i.e. thaumaturg or miracle worker, either as a hermit or a pilgrim.

INTRODUC-
TION.

1n ruḡ a leṡemecclunn teryur uada dia nderna maith dia tochur; uile imorpo eppur on Eppoc ocyr on fileḡ, cia doḡnet maith da tochur.

Na ḡraḡa tuaithe imorpo ro foideṡ na ḡraḡa cetna, dia torunnuget reb; cele teryarḡ do cach ḡraḡ dia raile o tha ruḡ ḡu ruige aipe itri da eiruḡ. A peṡt do ruḡ. Samairc do occeiruḡ, bo do bo-eiruḡ. Ailreḡ naom, nḡ raith, no eteryr, no ḡuriao-nuiri, no ḡurpoirḡuill, no ḡubreiṡemnuir, no ḡumer, no ḡuin inuiri, no forlorccaḡ, dia ndenuit cu ra tri, troetharḡ a loḡ einetich umpu. Acultryur imorpo, no teṡt for coibdeilich do cach aen ḡena, ir munni ocyr in t-eyirnnruicuṡ in breiṡir.

1m cainte imorpo, ocyr cpecha coitḡinna, ocyr ḡona, ocyr rcoilde, ocyr coillte pechtḡe, ocyr bain beimeanna tpe ropach, ocyr deṡtha comaitḡera, ciḡ ar aon luir do ḡnetur, ni oigbunni a lan einetclunn ium nech, cunepia oigḡeḡ umpuḡ, aṡt um ḡraṡuib Eculra nama; in ḡuin, in cpech ir aiṡuil aṡaltryur oib.

1n file dono cunnuir foreryuḡ duairi, no acrair in mḡeḡ na oigḡenn, no do ni air inoigḡetich, ar a leṡemecclunn oigbur uime cach ernuil uib rru ḡaṡ aon co ruice in tpeir peṡt, ocyr a lan einetclunn imorpo on tpeir peṡt amach.

Maḡ ḡuin, no ḡait, no ethuch, no aṡultryur, doḡne eppuc, no aipḡmdech do nach duir aṡultryur, ni roichet in ḡraḡa cetna, ce pṡoe, no ce epca; no cumao Eppuc oigḡ na roireḡ; ocyr ro roich Eppuc aongetce ma ni aithruige ar tpeiri. Maḡ ḡurpoirḡell no ḡuriao-nuiri, no ḡubreiṡemnuir, no ailreḡ naom, no ḡumer, no ḡuteryur, ro roich in ḡraḡ cetna, aṡt cyro pennne, ocyr cyru eirce ro met in cnuir; ocyr dia ndepnuir inncuchaḡ, ro roichut an ḡraḡa ber aipoe.

Ocyr are an inncuchaḡ ro in pep leginn do uil a neppucorideṡ, ocyr in teryur do uil in aibileoiriaṡt no innoeryuigeṡt De;

¹ *Tenant*, i.e. the lowest chief has a tenant less than the chief next above him in point of rank, and thus the seven grades of lay chieftains gradually rise above each other up to the king, the higher chief having one tenant more than the chief immediately below him.

The king *after committing these crimes* is deprived of half his honor-price if he does good with his property; but the bishop and the poet are deprived of all their honor-price, even though they should do good with their property.

INTRODUC-
TION.

The lay grades resume the same dignities, if their property on which their qualifications *are founded* increases; every grade of *chieftains* from the king *down* to the Aire-itir-da-aire lessens by one tenant.¹ Seven to the king. *There is* a heifer to the Og-aire, a cow to the Bo-aire. If they are guilty of violation of a contract or guaranty, or surety, or of false witness, or false testimony, or false judgment, or false arbitration, or unlawful wounding, or burning, three times, it deprives them of their honor-price. And adultery, or cohabiting with a kinswoman is in the case of every one, (*lay or ecclesiastic*) equal to unfaithfulness in word.

As to satirizing, and general plundering, and wounding, and breaking and violating the law, and inflicting a white wound by striking, and quarrels of neighbours, though done intentionally, they do not deprive any one of his full honor-price, until he evades the law with respect to them, except the grades of the church alone, in whom wounding and plundering are *punished* like adultery.

The poet who demands an excessive reward, or claims an amount to which he is not entitled, or who composes unlawful satire, is deprived of half his honor-price for each of them until committed the third time, and of his full honor-price from the third time out.

If wounding,² or theft, or lying, or adultery be committed by a bishop, or by a Herenach to whom marriage^a is not allowed, they shall not resume the same dignities, even though they do penance and pay 'eric'-fine;" or, *as some say*, it is the virgin bishop only that does not resume it; the bishop of one wife resumes it if he does penance within three days. If he has been guilty of false witness, or false testimony, or false judgment, or violation of a contract, or false arbitration, or *of giving* false character, he resumes the same dignity, but so as he does penance, and pays 'eric'-fine in proportion to the crime; and if they move from their dignity, they should attain to a higher one.

^a Ir. Adul-
tery.

And this is the change, the lector shall be installed in the bishopric, and the bishop shall become a hermit or a pilgrim; and if they, *i.e.*

² *If wounding.*—The remainder of this interpolation seems to be another version of the law on this subject, taken by the commentator or scribe from a different copy of the work.

INTRODUC- tion. — Ocur maō iatpíde doḡne roḡail, ní fíl emeclunn doib do ḡnep, cía pinnit, ocur cía eirceit.

Iḡ ar ḡabur eirídec, “maō tuirleō po ḡraoib uairlí, ní etar tuire, aēt cumal do na ḡraoib ecna, ocur ní fíl ní do na ḡraoib Eculra, ar iḡ ann po roḡlaídeō ruu ocur ar a duálḡur robuí emeclunn doib curḡarḡa.”

Ná huile daíne donarb opo Ecluir d’aitḡiḡó curḡarḡa, ata cumal doib ar aithḡiḡó neculra. Maō ná re ḡraōa Eculra doḡnaic ná ḡníma ro, ḡḡacha an ḡraō buḡ aipde, aēt curp pinnit po uairlí in ḡraō, cío iḡul in cin. Ocur cu po icuit in cin dono, maō ná ḡraōa ecnu, no uirō ecnu, no eculra, no ruḡa, no ollamain, no bhuḡaḡaḡa. In uair ná fíl torḡmuch tochuḡa doib, ar pennuit uaitḡib día nEcluir fein, do rochtuin a nemeclunne po met eḡbur uaitḡib, ocur pennait don tí ruḡ ruáctnuir, día inoleirō pennuit; ocur ní mo iḡ innoḡiḡḡech doib aoulḡur olḡar cach innoḡiḡeō oílḡena.

C. 1135. Maō ná feēt nḡraōh fíatha do ḡnaic ná ḡníma ra, .i. aílḡeō a naircuirḡeḡa, no a raḡha, no aipde, no ḡuin innoḡilrí, no forloḡeḡó, ar torḡmuch tochuḡa fíul doib do rochtuin a nḡraḡ, ocur pennuit ocur eirice, no eirice [.i. cumal] ḡa imorpo don tí ruḡ i ruáctnuirḡet, maḡa, ḡraō nach olḡ pennuit.

C. 1135. Secht mbiaḡa ac in aipḡ foirḡiḡil iḡ fein. Ocur [feēt nḡaor ceile uile ac] cach ruḡ do ná ruḡuib; ocur in curḡuma do beḡa re a raḡh do ná feēt nḡoerḡelíóib rin, cu ruḡ e in curḡuma rin do reḡuib torḡmuirḡet don bhuḡaḡó cetach, ocur a dā coirḡet don bhuḡaḡó leḡach. Ocur do eḡbuíḡ biaḡ o ḡaḡ ḡraō cu ruice aipde itir dā eirḡ, ocur aon biaḡ imurail oḡaíḡe reḡh a tochuḡ ruam. Ocur aḡ loḡa meḡh, no tḡi mīach cach biaḡ oib ro. Ocur in curḡuma do raḡh do beḡ in taipde itir dā eirḡ ar in mbiaḡ ro, aḡe a éurḡuma do tochuḡ (.i. reḡuib) do beḡ in boeipde iḡ fein no dono cach boeipde a coirḡinne; ocur a leḡ o cach oaipe. Ní iḡ po deḡhbipde a nemeclunne, [.i. reḡ do ḡraoib fein,

¹ *Corn*.—The contents of a ‘miach,’ or measure of corn, cannot now be accurately ascertained. Its value was estimated at one ‘screpall’ of silver.

bishops, while in either condition of these, commit trespass, they shall never have honor-price, even though they should do penance, and pay 'eric'-fine. INTRODUC-
TION.

What this is derived from is this: "if *any one* stumble under noble rank, no 'dire'-fine can be had except a 'cumhal' for the grades of wisdom, and there is nothing for the grades of the church, for it was in that grade they violated their dignity, in right of which they hitherto had honor-price."

All men whose office did not compel them to frequent the church before, have a 'cumhal' for frequenting the church. If a person of the six grades of the church has done these deeds, he shall move to a higher grade, so as he does penance in proportion to the dignity of the grade, however insignificant the crime. And the crime is also to be paid for, if it be persons of the grades of wisdom, or professors of learning, or the grades of the church, or kings, or Ollamhs, or Brewys, that have committed these deeds. When they (the Brewys), have not increase of property to entitle them to recover their rank, they must do penance at their own church, to recover as much of their honor-price as they have lost, and penance for the person whom they have quarrelled with, if penance is due to him; and adultery is not more unlawful for them than any other illegality.

If it be *any* of the seven degrees of chieftains that have done these deeds, i.e. violation of security, or guaranty, or pledge, or unlawful wounding, or burning, it is increase of property they must have to recover their grade, or they must do penance and pay 'eric'-fine; or, it is 'eric'-fine alone, i.e. a 'cumhal' to the person whom they have injured, if he be of a grade to which penance is not due.

The best Aire-forgaill has a right to the maintenance of seven persons. And every king of the kings has seven base tenants; and the amount of stock which he gives to the seven base tenants, is equal to the number of 'seds' that the Brewy-'cedach' should have; and the Brewy-'lethech' should have twice as many. And the same proportion less has every grade of chieftains down to the Aire-itir-da-aire, who has a right to the maintenance of one person in addition to his former property. And the maintenance of one person in these cases is worth a calf of the value of one or three measures of corn.¹ And the amount of stock which the Aire-itir-da-aire gives for this food-tribute is equal to the amount of property, i.e. of 'seds' that the best Bo-aire, or indeed any Bo-aire, in general, gives; and the half of it is given by every Og-aire. Or it is according to the difference of their honor-price that it is regulated,



INTRODUC-
TION.

C. 1136.

no ceile do ghrádaib flatha, .i. féct n-daor ceile toirmaidh ar cuigi
rithide ocuf gur ab a coibeir rin toirmaidh gach rith.

C. 1136.

Na ghrádaí fíleó ar foguill laim doib cach foguill do denuit, ocuf
a mbeó cin eineclunn, no cu ro pinne ocuf cu ro eirce; ocuf o
do denuit; ata [in] eineclunn [ceona] doib, ein co dernaít inngsu-
chao ghráda. Ir ar gabur rin: "Do em dor dicit ar nimenéuf
don rith," no cu na beó aét aithuill ata don Ecluf, ocuf fécthur
a cana.

C. 1136.

Cach aon da fuil eineclunn a duálhur airi [ir] foguill laim doib
cach foguill do denuit, ocuf a mbeó cin eineclunn no cu ndernuit
pennuit, ocuf eirce, ocuf inngsuaó airi, ocuf ata eineclunn
doib iarfuidh; ocuf afeó ro dera eineclunn doib iarf pennuit
ocuf eirce ocuf inngsuaó airi [no gín go ndernaít inngsuaó
airi], uair nar comuice a n-eirngsuaó for a tochur; no uair
na dernaít maít dia tochur. Afeó fodeira cupub foguill laim
doib cach foguill do denuit.

C. 1136.

Cach aon da fuil eineclunn a duálhur a cenn ocuf a coibdeluch,
ir foguill laim doib cach foguill do denuit, ocuf a mbeó cin
eineclunn no cu ndernaít pennuit ocuf eirce, [ocuf gu taruata
rreiteaó a mignima;] ocuf o do denut ata [in] eineclunn ceonu
doib.

C. 1137.

Na baill ro tuirleó ann [rin;] ocuf maó riat na cinn, ir feó
ro on: .i. o éair in baill eineclunn aín féct a duálhur in cinn, a
beó do ghré. Ar ar gabur rin: "Fér dono ciarngbu ar a
ghráda," ghl. No cupub cinnéi a nemtiachtuin fe dligéó, ocuf o
bur cinnéi, nochu nuil nach ní doib a duálhur.

O éair in duine eineclunn aoin féct a duálhur a coibdeluch,
ata in eineclunn rin do do ghré, ce éi cin co ti ffr dligéó. Ir
ar gabur rin, "Cio marb in tathur," ghl.]

C. 1137.

[Do gabar eneclann do neoch a duálhur a dāna ocuf a éocura
etarngaréi a naonféct, ocuf noáa fāgbar a duálhur a cinn
ocuf a coibdelāda, na a duálhur a dāna, ocuf a cinn, ocuf a
coibdelāda; no dono go fāgar eneclann do a duálhur a dāna
ocuf in éinn āga ndernaít uirgneo.]

i.e. the inferior grades have a 'sed' where the chieftain grades have a tenant, i.e. the king exceeds by seven base tenants, and in this proportion each king rises over another.

INTRODUC-
TION.

As to the poet grades, every crime they commit is full crime, and they shall be without honor-price until they do penance and pay 'eric'-fine; but when they have done so they shall have the same honor-price *again*, though they have not moved from their grade. This is derived from "Protection is afforded for the dignity of the poet;" or they shall be like the church-men, and let their laws be examined.

As to all persons who have honor-price in right of their age, every crime they commit is full crime to them, and they shall remain without honor-price until they do penance, and pay 'eric'-fine, and attain to higher age, and they shall have honor-price afterwards; and the reason that they shall have honor-price after penance and 'eric'-fine and greater age, or without attaining to greater age is, because their unworthiness did not affect *or lessen* their property; or because they have not done good with their property. It is the reason that every crime they commit is full crime.

As to all persons who have honor-price in right of their chiefs and relatives, every crime they commit is full crime to them, and they shall remain without honor-price until they do penance and pay 'eric'-fine, and make atonement for their evil deeds; but when they have done so, they shall have *back* the same honor-price *which they had forfeited*.

It is the followers^a who have stumbled in this case; and if it be the chiefs,^b it shall be *regulated* thus: when the follower has once taken honor-price in right of his chief, he shall always retain it. This is derived from, "But a man who falls from his grade," &c. Or it is certain that he will not submit to law, and when this is certain, he shall have nothing in right of him, *the chief*.

^a Ir. Mem-
bers.
^b Ir. Heads.

When a person has once taken honor-price in right of his relations, he shall always have this honor-price, whether he submits to law or not. This is derived from, "Though the father be dead," &c.

A person gets honor-price in right of his profession and of his separable property together, but it cannot be obtained for him in right of his chief and his relations, or in right of his profession, his chief, and his relations; or, *according to others*, honor-price can be obtained for him in right of his profession and of the chief under whom he was appointed.

DO CETIR SLICT ATHGABALA.

DISTRESS.

Teora fepba fipa dor nachr Alal ar Mug mac Nuadat, gabail co toxaí; co poetar airdhí fepai poph doimí; arluirer huadaib; facubrat a laegu, laith fínd poph tellraig. Etha aniafuir co tocta re delechaib treibí ar toirpíuch. Sellta dúb íarum la Coirppre nGnathóir, dúb gabail, dúb athgabail, dúb detiu, díchomdetiu, diairpíu, dúb airtíu.

Tír-ba Chuind Cetchoraig, ar a ngabaid ílbennda, berpa fepgur fepgleteé¹ í n-digail a thiomgpeirí, dúb guin Echach délbuidé. Bpetha Dorin in anraire. Do ceirpí ina fírinde rích í ngnuir fepgura. Fepair fepgur pepechtur fínech í Uoch Rudraide dúb marbaid a marcína. Tairic a thír, imurpí, popelba húb Cuind comarba.

Teora fepba fipa, fipa .i. fínda .i. teora bai íar fíir no moídeptar no no mainepair Alal mac Cuind, feinneda, aithech tpocta rí Tempach, poph Mug mac Nuadat, aiteé popta Coirppí nGnathóir, no aiteé popta Cuind cetáda, .i. teora ba bleéda, .i. ba fíir a mbéir co put. Dorinacht Alal ar Mug, mac Nuadat, .i. athgabail eimnteé fíir a fáilteir tíaéann re dligéó. Gabail co toxaí, .i. na hathgabala .i. amach, .i. ba oruim fíir íar íaeg ann fíir. Co poetar airdhí fepai poph doimí, .i. co no fepetar poph feptraig poph bpu doimne,

¹ *Loch Rudhraidhe*, now the Bay of Dundrum, in the County Down.

² *Ferta-feig*.—More usually called *Ferta-fer-feg*, *e.g.* in the Four Masters, now Slane. In C. 777 this place is described as on the south side of the Boyne.

OF THE FOUR KINDS OF DISTRESS.

THREE white cows were taken by Asal from Mogh, son of Nuadhat, by an immediate seizure ; and they lay down a night at Ferta on the Boyne ; they escaped from him ; they had left their calves, and their white milk flowed upon the ground. He went in pursuit of them, and seized six milch cows at the house at day-break. Pledges were given for them afterwards by Coirpre Gnathchoir, for the seizure, for the distress, for acknowledgment, for triple acknowledgment, for acknowledgment by one chief, for double acknowledgment.

The Tir-ba of Conn Cedcorach, from which these horned cattle were taken away, had been given to Fergus Ferglethech in atonement for the great injury done him, by the killing of Eochaidh Belbhuidhe. Dorn was also given him in bondage. She was killed in her truth for remarking *the blemish* in the countenance of Fergus. Fergus made a manly attack upon Finech in Loch Rudhraidhe,¹ to kill it for its great depredations. His land was, however, restored into the possession of the heir of Conn.

Three white cows, i.e. three cows which, in truth, were seized or taken by Asal, son of Conn, a champion, and steward-bailiff of the king of Temhair, from Mogh son of Nuadhat, who was the steward-bailiff of Coirpri Gnathchoir, or the steward-bailiff of Conn of the Hundred Battles, i.e. three milch cows, i.e. it was true that they had milk. Were taken by Asal from Mogh, son of Nuadhat, i.e. not the exact measure *of the claim but* distress, by which it was thought the law would be submitted to. By an immediate seizure, i.e. of the distress, i.e. out, i.e. there was a shed of calves there. And they lay down a night at Ferta on the Boyne, i.e. and they lay down at Ferta-Feig² on the bank of the Boyne, which is called

- DISPRESS. ڤڤڤڤ α ڤατεڤ ڤαεβ ڤατϖαε ιڤ ιν ταν ڤα. Αڤλϖιϖετ ηϖαοαιβ, .ι. ڤο
 ————— ελαϖαταڤ υαοιβ. ڤαcυbϖατ α λαεϖυ, .ι. α Μυϖ, mac Νυαοατ, .ι. ڤο
 be τucaτ α n-ελαοι. Λαιτη ڤιno ڤοڤ τελλϖαιϖ, .ι. αڤ nambo ιαϖϖ
 α ταλμαν. Ιڤιn λο ڤιnταcτnemaϖ ڤοڤ τυλλϖεϖ ιn ταλμαν, no ڤοڤ τυλ
 ɔϖειδε ιn ταλμαν, .ι. ɔonni ιڤ τελλϖϖ υϖ, ταλμαν. Ετθα ανιαϖαιϖ, .ι.
 C. 773. [Λυο Αϖαλ ιn α n-οιαo] co ηαοα, no co ηαε, ɔα ιαϖϖαϖ, no ɔο εταo
 C. 773. υαοιβ ɔυλ ɔα n-ιαϖϖαo. Co τoετα ڤε ɔελεϖαιβ τϖειβε, [.ι. o
 ɔοϖαϖ τige Νυαοατ] .ι. co τucaτϖα ڤε ڤυϖιn αmlαϖα λαιϖ co τϖειβ αڤ
 ταε ɔιϖιucϖ na ματnι, no αڤ ɔειϖετϖαιϖ na ματnε, .ι. ڤε ڤιnεαιβ, .ι.
 τϖεϖ υoαϖιϖ τϖεϖ υoαϖιϖ τϖεμαϖαm ڤεcυνoαϖιϖ αϖo ڤατϖεm. Αڤ
 τoιoτϖιucϖ, .ι. ταιoϖαϖ λαι ocυϖ αoϖϖι, no ταιεϖαϖ ڤυιλϖ. ɖελλετα
 ɔοιβ ιαϖιϖ λα Coιϖϖι. n ɖναεcοιϖ, .ι. ڤι υλαo, ɔα ɖναεαϖεo cοιϖ,
 no ɔα ɔαnɖnιoεo cοιϖ, .ι. τucao ɔλigeo ταϖ α cenn, .ι. ιαϖ na ɖαβαιλ. ɔι
 ɖαβαιλ, .ι. na τeoϖα mbo; αετ ma ڤο bι αϖoαϖε ɔλigeo ann. Μυna ڤαιβ
 αϖoαϖε ɔλigeo ann, ιڤ ελοo ڤο λειcεo ιm na τϖι cet ɔυαιβ, ocυϖ ɔαbλαo
 ιαϖ nελοo na ڤε ɔα. ɔι ατηɖαβαιλ, .ι. na ڤε mbɔ, .ι. αετϖαϖαϖ ɖαbαλα,
 C. 778. .ι. ιڤ ι ڤιn cet υαιϖ ڤο ɖαba ατηɖαβαιλ ι n-Εϖε. ɔι ɔετιυ [.ι. oεnϖιϖ],
 .ι. ڤε ڤε ڤεϖϖα ڤο λα αταϖ. ɔι cϖomɔετιυ, .ι. ڤε ڤε Coιϖϖι
 ɖναεαϖ, no λα ڤεnαταϖ. ɔι αιϖεϖιυ, .ι. ڤϖι ڤε Cυιno, o ڤειnιβ
 Tempαϖ, .ι. ڤϖι αιϖιϖ ɔα ڤλαε Εman, .ι. ɔετιυ, ocυϖ αιτιτιυ ocυϖ
 comoιτιυ ταιϖ ڤϖι ڤε εϖιϖ, αιϖεϖιυ nama ανιαϖ. ɔι αιτιτιυ, .ι. ڤε ڤε
 Concυβαϖ ɖναεαϖ, .ι. ڤϖι ڤε nΑϖαιλ, .ι. αιτιτιυ αιϖεϖιϖ ιnoτo. ɔετιυ
 αεnϖιϖ, ocυϖ αιτιτιυ ɔειϖι, ocυϖ comoιετιυ τϖιϖ. Ιϖε ڤε ڤο ɔυι ιn ڤεϖαno
 αμυιϖ, .ι. λα τϖιαϖ ڤε ڤυoαϖετα ɔο ڤυme ڤυno, .ι. ڤεετ ڤιϖιατ ɔλιαoαι ڤο
 ɔυι ιn τϖι ڤο υλεαιβ, o ɔυι ڤεϖϖαϖ como ταnιc Coιϖϖι n ɖναεcοιϖ ڤο ɖελλ
 ιn ατηɖαβαιλ ڤο. ɔιϖ-ɔα Cϖυιno Cετcϖoϖαιϖ, .ι. ann ιn εϖιϖe ιϖυιme
 ڤο ɔαι ιn cαnɖιn, .ι. τϖι ڤο ɔυι acu Cunn, ڤϖι αڤ μυιϖ cet cατϖ, no co
 τucao ɔο ڤεϖϖα ε ma nιnεϖ. Αϖα nɖαβαιo ιλbenoα, .ι. ιڤ αڤ ڤιn ɔο
 ɖαɔϖταϖ ɔenna ιλαoα na ηατηɖαbαλα. ɔεϖτα ڤεϖϖαϖ ڤεϖϖελεεε,
 .ι. ɔο ɔϖεετεmnαϖεo ڤο ɔ' ڤεϖϖα ɔο nιoɖιαoα, ڤϖυϖαϖ ڤεϖϖελαεαϖ, no
 ɔο ɖελλτϖι α ech ڤεϖ, .ι. ιڤ ڤοϖαιnn ɔο. Ι n-οιɖαιλ α τηϖιom ɖϖειϖι,
 .ι. n-οιɖαιλ na ɖϖειϖε τϖυιme τucao αڤ α enec n-εϖιϖ ιn ɖϖιϖτα τϖυιm,
 .ι. α ڤαϖαnɖε. ɔιɖυιn Echαϖ, .ι. ɔο ɖυιn αڤ μαϖαo ι μαϖαo
 Echαε oα ڤοιβι ιn ɔεlɔυoε, mac ڤεoλime, mic Tuαταιλ Techτμαϖ,
 ocυϖ ɔϖαταϖ Cυιno ειϖoε. Echαo ɔεlɔυoε ɔο μαϖαo αڤ α
 comαϖε. ɔϖετθα ɔοϖι ιn ανϖαιϖε, .ι. ειn τϖαϖι ڤϖι ηιmcomϖ
 ειnαo α mic .ι. ɔο ɔϖεετεmnαϖεo ɔοϖι, ιnɖen ɔυιoε, mic Αιnμιϖεε. Αn,
 ڤο ɔυιλεταo, conαε α ϖαιϖε, αετ α ɔοαϖε; no αν ڤο ɔυιλεταo, conαε ανoαϖε,

¹ *Ferglethech*.—This cognomen of Fergus may be interpreted either Fergus of the battles, or Fergus the grazer, because of his many war-horses, which consumed the grass of Ulster, far and wide.

DISTRESS.

Craebh-Patraic at the present day. They escaped from him, i.e. they strayed away from him. Had left their calves, i.e. with Mogh, son of Nuadhat, i.e. this was the reason of their straying. Their white milk on the ground, i.e. the milk of the cows upon the earth. In the bright beautiful day upon the face of the ground, or on the surface of the earth, 'talamh,' i.e. from the word 'tellus,' earth. He went in pursuit of them, i.e. Asal went after them quickly or with haste, or, people were sent by him to seek them. And seized six milch cows at the house, i.e. from the door of Nuadhat's house, i.e. and they brought six similar cows with them from the house at the dawn of morning, or at the red-streaking of the morning, i.e. six milch cows, i.e. three cows, and three cows more as the second seizure at the house of *Mogh's* father. At day break, i.e. the separation of day and night, or the first dawn of the light. Pledges were given for them afterwards by Coirpri Gnathchoir, i.e. king of Ulster, called *Gnathchoir (the ever just)*, as having always observed justice, or as being one by whom contracts were confirmed, i.e. he offered to submit to law respecting them, i.e. after the seizure of them. For the seizure, i.e. of the three first cows; but so as there was established law at the time. If there was not, established law, it was evasion that was effected with respect to the three first cows, and the six cows are the double *restitution* after the evasion. For the distress, i.e., the six cows, i.e. a second taking, i.e. this was the first time that distress was taken in Erin. For acknowledgment, i.e. of one man, i.e., during the time of Fergus or his father. For triple acknowledgment, i.e. during the time of Coirpri Gnathchoir or his grandfather. For acknowledgment by one chief, i.e. during the time of Conn, of the Feini of Temhair, i.e. during the time of two chieftains of Eamhain, i.e. there was acknowledgment and double acknowledgment and triple acknowledgment in the east, at *Tirba*, during the time of three persons, acknowledgment by one chief only in the west, i.e. at *Temhair*. For double acknowledgment, i.e. in the time of Conchobhar Gnathchoir, i.e. during the time of Asal, i.e. this is double acknowledgment in ignorance. 'Detiu' means the acknowledgment of one person, 'aititiu' of two persons, and 'comdetiu' of three persons. It is the time during which the land was out of their possession, i.e. during the time of three *kings*, which is reckoned the period of prescription, i.e. for seven score years the land was under the Ultonians, from the time that Fergus flourished until Coirpri Gnathchoir, who gave pledges for this distress, came to the throne. The *Tir-ba* of Conn Cedcorach, i.e. the name of the land, concerning which the contract was, i.e. land which had been in the possession of the *heir* of Conn, who gained one hundred battles, until it was given to Fergus as a mulct. From which these horned cattle were taken, i.e. from which the horned cattle were taken in distress. Given to Fergus Ferglethech,¹ i.e. it was adjudged to Fergus who fought with bravery, or he was called Fergus-Fergliathach, because of his horses that grazed or eat grass. In atonement for the great injury done him, i.e. in atonement for the great injury inflicted on his protege, i.e. as 'eric'-fine for the heavy injury, i.e. the violation of his protection. By the killing of Eochaidh, i.e. by the murder of Eochaidh, the Yellow-mouthed, son of Feidhlime, son of Tuathal Techtmar, and brother of *King* Conn. Eochaidh Belbhuidhe was killed while under his protection. Dorn was given in bondage, i.e. without freedom, on account of the crime of her son, i.e. Dorn, daughter of Buidhe, son of Ainmire, was awarded to him. 'An' is here a negative, and 'anshaire' means that she was given not in

DISTRESS. *αέτ ι ηγιλλ τυκαό το Περζυρ, ι. α ειναρ το μεικ, Ποιτλινε, ιν πεϊρεό περ
 ρο βυι ος μαρβαό Εχασχ Δελβυρε; υαιρ μαε θεοραϊό ηε, οκυρ ταρ
 γαρυζαό pine mathair, no ι n-ανρρ pine mathair, το ρυγε ηε; οκυρ
 ιρεό το ρυνεό α mathair το ετολααό ινα ειναρ το Περζυρ ανταρε, no
 cumá ηγιλλ.*

Οκυρ ιν τ-Ινβερ νΑιλβινε ι ειναρ ιν κυειρ υρηαό, αρ μαρβαό
 τοις α πεϊρερ Εοχαϊό Δελβυρε, αρ comairse, ιαρ να ινωαρβα
 το Cono Cецάααch τα βραθαιρ ηεμι. Co ηθεόαταρ ιν πεϊρερ
 το ειαρτουζαό ι Sliab n-Уаго, conno ano το ραλα τοις α μαρβαό;
 οκυρ σεϊρμυρετ αιρ:—

“Αρα, Εοchu, γαρς α ηγλέ,
 “Ποιτλινε, οκυρ Τιβραιτε,
 “Ενδα, Αιλιλ, αν α ελυ,
 “Seper ιαρ τορδαρ Εοchu.”

Το εειρρ ινα ριρυνθε, ι. ceib ριρ το ιννι ρο ραοι, ι. το ροχαρρ
 ριν να ριρυνθε ιρ ιν tuba nainne το ρυγεο ηε Περζυρ; οκυρ ιρ ε ριν
 ρετα ανθεα Περζυρα. Οκυρ ιρ ano ριν ρο μαρβ Περζυρ Δυρν τον cloich
 ποτρυαετ ηε ηουλ ρον Loch. Sich ι ηγνυρ Περζυρα, ι. τα ρεcheo
 no ρο ηινορυαεό ρορ Περζυρ ινα γνυρ ιν tuba n-annme ρυρρ. Περαιρ
 Περζυρ ρεpechtar, ι. ρο. ρερυρταρ Περζυρ echtar ρητα αρ ιν
 ινναί, no αρ ιν πεϊρτ, ι. pecht περτα. Pinech ι Uoch Ρυορραιθε, ι.
 ρορcento, ι. ρορ Siniς Loch Ρυορραιθε; no ιρ ano ταηιε ριρρ, cych
 αβαιρ ι Uoch Ρυορραιθε ac ιν τSiniς, no ιν πεϊρτ, ι. ινβερτ οκυρ ινben.
 Τι μαρβαό α μαρειντα, ι. τια μαρβαό ινα εινταβ μορα ιν ινναί, no
 μαρβαό ιν μυρζυρ, ι. ι n-υααό. Ταϊριε α τηρ ιμυρρ ρο ρελβα
 hi Cuino comarba, ι. αριετο α ρεραντο ιμυρρ ρο ρελβ ιν ει ρο βα
 cometaό ορβ το Conn, ι. ι ρελρ comarba Conno Οκυρ comaryuzaό ρο
 βυι ρυνο ιερ ιν γαρυζυό, οκυρ ιν ινναί το μαρβαό, οκυρ ιρρεό ρυε
 τ'ιμαρρηαό ano ιν τηρ; οκυρ ηι ρεταταρ ριλ Cuino αρ μαο leo, ιρ
 αιρε ναρ βο τολερ υααηιβ ριρ ηε τηρ. Ιρ ε κυτ ιν ιμυρρ ano, εια
 τυκαό ιν ρερανν ιμυιch, noca τυκαό ιν ben; no τονο ce ρο βυι ιν ρερανν
 ιμυιch ηε ηε ρυοαρεα, ι. ηε ηε τηρ τυκαό ιμυιch ηε, ι. υαιρ τοδ ανρρ;
 ηι ηινατο οκυρ ιν ben, ι. Τορρ, ιngen Δυροι, ηιc Αημυρεε, υαιρ ι ηγελλ
 ein cinneό ηε τυκαό.

Αρ θεορα ρερβα τικ ρο, μαρ ριρ τον τοιλ α ροιβ.

¹ *Sliabh Fuaid*.—Now Fuad mountain, near Newtown Hamilton, in county
 Armagh, a place much celebrated in Irish history.—*Annals of Four Masters*, year
 3500 A.M. (N.)

² *Monster*.—In C. 774, this monster is called ‘Sphiron.’ ‘Sinech’ literally
 means, having dug or teats.

³ *Occurs*.—The following pages up to page 75, are written on a small piece of
 parchment, numbered folio 5 of the manuscript.

freedom but in bondage; or 'an' is a negative *in a different sense*, meaning that she was given to Fergus, not in bondage but as a pledge, i.e. for the crime of her son Foitline, one of the six men who were at the killing of Eochaidh Belbhuidhe; for he was the son of a stranger, and had been begotten against the wish of the mother's tribe, or without the knowledge of the mother's tribe; and it was he that, for his crime, gave up his mother in bondage, or as a pledge to Fergus.

DISTRESS.

And Inbher Ailbine *was given up to Fergus* for the crimes of the five natives, the six having killed Eochaidh Belbhuidhe, who was under protection, after his expulsion sometime previously by his brother, Conn of the Hundred Battles. The six persons had gone to search *for him* in Sliabh Fuaid,¹ where they overtook and killed him, as this quotation shows:—

“Asal, Eochu, fierce and fair,
 “Foitline and Tibraide,
 “Enda, Ailell, noble their fame,
 “Were the six by whom Eochu was killed.”

She was killed in her truth, i.e., though what she said was true for her, i.e. she was killed in her truth for reproaching Fergus with a blemish; and this was the cause of Fergus's death. It was then Fergus killed Dorn with the bathing stone before he entered the loch. For remarking *the blemish* in the countenance of Fergus, i.e. which she ascribed or attributed to Fergus in his countenance as a reproach of blemish to him. Fergus made a manly attack, i.e. Fergus made a fierce attack upon the woman, or upon the monster,² i.e. a manly expedition. Finech in Loch Rudhraidhe, i.e. end, i.e. upon the Sinech of Loch Rudhraidhe; or it was there in Loch Rudhraidhe that his finis, end, or death, took place by the Sinech, or the monster, i.e. the monster and the woman. To kill it for its great depredations, i.e. to kill the woman for her great crimes, or to kill the sea monster only. His land was, however, restored into the possession of the heir of Conn, i.e. they restored his land, however, into the possession of the person who was the heir to the lands of Conn, i.e. into the possession of the heir of Conn. And there was an adjustment here between the violation of *Fergus's protection* and the killing of the woman, and the difference that was found between them was the *value of the land*; and the race of Conn did not know whether the land was theirs *or not*, because it had been out of their possession during the reign of three persons since its forfeiture. The force of the “however” here is, though the land was restored, the woman was not; or though the land was out of *the possession of the heirs of Conn* during the period of prescription, i.e. during the period of three persons since it was given out, i.e. since there was ignorance *respecting this*; not so the woman, i.e. Dorn, daughter of Buidhe, son of Ainmire, for it was in pledge without any limit as to time she had been given.

On three white cows this is written, if it be true for the book in which it occurs.³

DISTRESS.

- Cia cin imar gabad in athgabail ro, ocur cia ro gab, ocur
cia ruc breit fúirri? .i. bádur tri prím cinela i nEri: Féini,
ocur Ularó, ocur Gaileoin. Ocur bui conplichit mor i tri
Fenib iF in aimir rin; .i. i tri Conn Céttacach ocur Eochaid
Délbuidé, mac Tuathail Teéttmar. Ro hindaibad iaram
in t-Eochaid Délbuidé iar foglaib mora, o Cuno co Fergur
[mac Leiri] co ruz Ularó, [do chuimochro neirt ocur rochraio.]
C. 774. Dui iar rin ne ciana i maille rri Fergur. Focht and muirio
C. 775. do Eochaid iar reib cianaib, luid co émel do ceit rriú, co
tarla ina docum iF Sléib Ruait, Aral mac Cunn Cetcaithis,
ocur ba feinididre, ocur ceitri mic Duide, mic Ainmirec, .i.
Eochaid Orepach, ocur Eoda Aigenbriar, ocur Ailil Antua-
raio, ocur Tibrati Traiglethan, ocur Fotline, in mac rucartair
Dorn, ingin Duiri, don deoraio. I r de ro cet:—

“Foglaio forin mac do Dorn,” 7rl.

- Ocur ro marbrat Eochaid Délbuidé ar comairzi Fergura.
C. 775. [Siacht Fergur co rluagab a uigun ocur] ro hacra rin a
tuaid ocur do breta ceit do, .i. tri rect cumala:—rect cumala
C. 775. di ór, ocur [rect cumala di] argar, ocur [tri rect cumala] in
tInber nAilbhine, i ciana in cuicir upraó; ocur tucad Dorn,
ingin Duiri, i ngellre cin amic, uair mac deoraio, no Albanais
he, ocur tar raru, no i naner fine maire, do rinne he.
- C. 776. [Dogeni Fergur ogcru tar an eric ro, ocur] luid Fergur
dia tri iar rin, ocur beir a cumal lair i rognam.

Rect naen ann iar rin, luid Fergur ocur a aia, Muena a
ainm, do cum maia; reitir ocur ro cotailre for bhu in maia.
Do lotar muirio luéorpan cur in ruz, cona mberatuir ar a

¹ *Ulaidh*.—In C. 774 it is written *Ula*.

² *Galeoin*.—This word in the gloss in C. 774 is explained as another name for
Laignin, i.e. Leinstermen.

³ *The son of Dorn*.—Several other lines of this quotation are given in C. 775.

⁴ *Inber-Ailbhine*.—This was the name of a townland at the mouth of the river
Delvin, north of Howth. In C. 775 it is stated that the land given to Fergus was
the property of Conn Corach, and that it got the name of ‘Nitha,’ meaning
controversy, on account of the many battles and disputes there were about it
afterwards. It is added in the same place that Dorn, the sister of the son of Buidhe,

For what crime was this distress taken, and who took it, and who pronounced judgment upon it? There were three principal races in Erin, the Feini, the Ulaidh,¹ and the Galeoin.² And there was a great dissension among the Feini at this time, i.e. between Conn of the Hundred Battles and Eochaidh Belbhuidhe, *grandson* of Tuathal Techtmhar. Eochaidh Belbhuidhe, after having committed great depredations, was expelled by Conn, and fled to Fergus, son of Leidi, King of Uladh, to seek assistance and forces from him. He remained after this for a long time with Fergus. One time, however, Eochaidh set out, long afterwards, to go to his tribe to demand justice from them, but was met at Sliabh Fuait by Asal, son of Conn of the Hundred Battles, a champion, and by the four sons of Buidhe, son of Ainnirech, i.e. Eochaidh Oresach, Enda Aigenbras, Ailell Antuaraid, and Tibraidi Traiglethan, and by Fotline, the son whom Dorn, the daughter of Buidhe, brought forth to a stranger, of whom was said:—

“The son of Dorn is a trespasser on us,”³ &c.

And they slew Eochaidh Belbhuidhe, who was under the protection of Fergus. Fergus went with forces from the north to demand satisfaction, and justice was ceded to him, i.e. three times seven ‘cumhals’ :—seven ‘cumhals’ of gold, and seven of silver, and land of seven ‘cumhals,’ Inbher-Ailbhine,⁴ *by name*, for the crime of the five natives; and Dorn, the daughter of Buidhe, was given as a pledge for the crime of her son, for he was the son of a stranger, or of an Albanach (Scotchman), and was begotten against the wish of, or without the knowledge of, the tribe of the mother.

After this Fergus made a perfect covenant respecting this ‘eric’-fine, and returned to his own country, having his bondmaid with him in bondage.

One time after this, Fergus and his charioteer, Muena by name, set out for the sea; they reached it and slept on the sea-shore. Now fairies⁵ came to the king, and took him out of his chariot,

who committed this slaughter, was given in pledge as a prisoner, until they should have paid seven ‘cumhals’ for every hand engaged in the killing.

⁵ *Fairies*.—The term ‘Luarcan,’ meaning fairy, is still preserved under various corrupted forms in the country. In the counties of Kilkenny, Tipperary, and Waterford, it is *luġ-arcán*; in West Munster, *luppacán*; and in Ulster, *luġcárcman*. See Croker’s “Fairy Tales,” and Keightley’s “Fairy Mythology.”

- DISTRESS. caprat, ocur rucrat a cloidem uad 1 toraé. [Ronucrat iaram corannic a muiré], ocur nor nairis Ferzúr iar rin [ó ráncatar a éora a muir. "Do ríuchtradar lagodan], ocur no gab triar toib, .i. per ceétar a da láim, ocur per for a bhuinnib. "An-main 1 nanmain" [.i. anacal]. "[Taratar] mo tri dunnhoiré." (.i. roga), ol Ferzúr. "Rotbiah, ol in tabac, aét [nac] ní ber ecmaét duim." Ro éuinne Ferzúr rair eolur roberta fo locharb ocur lindarb ocur muirib. "Rot biah, ol in tabac, aét aen uréuillim airiut, ní dochar fo loé Ruorairé píl it crích peirín. Tobertatar na lucuirp luibe do iar rin ina éluara, ocur imtegeo leo fo muirib. Acberat araire ír in tabac acberat abriat do, ocur at caprat Ferzúr fo cenn, ocur imtegeo fo muirib rannlaró.

- Lairi ann iaram, ad muidir Ferzúr robairt loéa Ruorairé, ocur faebair a aia ocur a caprat for bhu in loéa; [allur fon loch] co nacca in muirtoir ann, peiré uiréde [uaémar.] Alannuair roppiceo araire nor imairceó amail bolc ngobann. La deéran do fuirir ro riabha a beoil do toib culatarb, ocur do luid ar for tir ar omun, [ocur arbert fua arairé, cia cuim acci?]; ocur írbert in tara fua: "ní maí do gne," ol fe [aét níb lía; beréi coelud oit]: "Fo duit cia no cotailtea." [lagodan dona luid Ferzúr ina éarpat ocur contail.]

- In cem iarium contailrium, téit in t-ara co gaéta Ulad, ocur batuir 1 n-Éman Macha, ocur atret dóib imteéta in ruz, [ocur ambuirair]; ocur fuaicomairair doib, cia ruz no geibtar tar a eirí, ar ní bí urair ruz co nannim 1 n-Éman.

- Bair oim comairlí gaét n-Ulad, in ruz do éirdeét dia éig, ocur glanad ar a éit o caé daercuiréas, ar na beirir duié na oimnizi ano, na aer aibhreda ainne for incarb ino ruz, ocur folcat faen do do gneir, ar nac aicé arcaé 1 n-uirce. "Do ronnar iarium a imcoimec co cenn tri mbliádan, cin fír [a ainne] don ruz.
- C. 777-8. Lairi iarium arbert fua éumail folcat [do dénam] do. Ba mall lair oim do gein in ben in folcad, do beré buillid oí co

having first taken away his sword from him. They afterwards carried him as far as the sea, and Fergus felt them when his feet touched the sea. Whereupon he awoke and caught three of them, viz., one with either hand, and one on his breast. "Life for life," (i.e. quarter), *said they*. "Give me my three wishes" (i.e. a choice), said Fergus. "They shall be granted," said the fairy, "provided they be not such as are beyond our power." Fergus requested of him a knowledge of *the mode of* passing under loughs and pools and seas. "Thou shalt have it," said the fairy, "except as regards one, which I prohibit thee *to enter*: thou shalt not go under Loch Rudhraidhe, which is in thine own country." After this the fairies put herbs in his ears, and he went with them under the seas. Others say, that the fairy gave him his hood, and that Fergus used to put it upon his head, and thus pass under the seas.

DISTRESS.

One day after this, Fergus took it into his head to enter Loch Rudhraidhe, and he left his charioteer and his chariot on the margin of the lough; and as he went into the lough, he saw in it the Muirdris, a frightful sea-monster. One moment it used to contract, and then dilate like a smith's bellows. On his beholding it his mouth became *permanently* distended to both his ears, and he fled out of *the lough* into the country from fear, and he said to his charioteer, "How do I appear;" and the charioteer replied to him: "Thy aspect is not good," said he; "but it shall not be so long; sleep will restore thee: it would be well that thou shouldst take a sleep." Upon which, therefore, Fergus went into his chariot and slept.

Now, while he slept, the charioteer went to the wise men of Ulster who were at Emhain-Macha, and told them the adventures of the king, and what was the matter with him; and he asked them what king they would take after him, for it was not easy *to keep* a king with a blemish at Emhain.

The advice of the wise men of Ulster then was, that the king should return to his house, which should be cleared before him of rabble, that there might be no fools or idiots in it, or persons who would reproach the king with the blemish on his face, and that a muddy bath should be always prepared for him that he might not see his shadow in the water. They afterwards kept the king in this manner for three years, ignorant of his own blemish.

One day afterwards he bade his bondmaid make a bath for him. He thought that the woman was making the bath too slowly,

DISTRESS. n-echlaire. Gabair coirpri, ocuṛ tuba a ainim ffuṛ in mṣ; do beṛt buillí tṛ co cloirim co nderna tṛ blair tṛ.

C. 777. Imṛoi iarṛuiriṁ conluir for ṽoḥ Ruṛpaṛde [la co n-arḑe].

C. 777. Ro fuch in loch de [ocuṛ in muirṛuṛ] co teiged a tonnṣar forṛtṛ. 'Do luiriṁ iarṁ combui uar in loch, ocuṛ cenn na biarṛa na laim, conacatar ṽlaid uile, ocuṛ arberṛt ffuṛ, mṛiṛ iṛ tiugbeo, "a ṽlṛ," ol re. Teit fon loch iarṛ fṛn, com ba marb, ocuṛ ba derṣ in loḥ iarṁ co ceno mṛ, ocuṛ iṛ de fṛn ro cet:—

"Feruṛ mac lṛt, in mṣ.

"Luio a ferṛar Ruṛpaṛd.

"Uad do narṛar fa ṣann ṣle,

"Ba fí pochunn a ainmí."

Ro cuinḑigṛt Feiní iarṛ fṛn eiric a cumail, ocuṛ tairic a tiri, uair rect fíct bliadain ro bui tiri Feine ro ṽlṛ, re re ferṛar, ocuṛ re re Concobair, ocuṛ re re Coirpri nṣnaḑor; ocuṛ nṛ ḑamaḑ ḑiged do Feinib a tuair co haimṛiṛ Coirpri ṣnaḑor; no nṛ ṣab mṛ iṛiṛ ar ṽlṛaib o ferṛar co Coirpri ṣnaḑor, ocuṛ roḑ uarṛem deitṛn ḑiged do ṽlṛ, mac Cuinn, feinned, aiteḑ forṛa mṣ Temṛaḑ eirṛde. Ocuṛ roṛ cuirṛtar a eochu iṛ in n-linnbir n-ṽlṛine, ocuṛ tanic Muṣ, mac Nuadac, aiteḑ forṛa Coirpri ṣnaḑor, ocuṛ ro cuirṛtar ar iat, ocuṛ atberṛt, "in uime ro cuirṛt ṛ'ech and ro arṛa tabairṛt uairṛ fechtṛ nairṛ?" "In uairn tucaḑ ḑono?" ar re; no cumṛ do do deḑrat cena do ṣabail athṣabail, ocuṛ do tobach in tiri ocuṛ na cumailṛ a tuair, ocuṛ ro ṣab in ṛ-atheḑ i ffuṛ tṛi bu i n-athṣabail, ocuṛ ro elairṛt uair, ocuṛ ro ṣab re bu iarṛ fṛn co na laṛṣaib i n-athṣabail, ocuṛ toxul tuc forṛu, uair nṛ ḑama ḑoib ḑul ffuṛ liar, roḑit in cocṛa bui iṛiṛ Feine ocuṛ ṽlṛ. Iṛ de ro ṣabail athṣabail toxal iṛiṛ cṛichairṛ imḑerṣaib. Ocuṛ ro tincac ḑiged mṛ umpareic.

[Cio ro deṛa in ferṛno ḑ'airṛucc a tuair, ocuṛ cuná hairṛcṛuṛ

1 'Eric'-fine.—In C. 778, this paragraph is differently given as follows:—

"After this the Feini sent to demand 'eric'-fine, because of their having been overreached, and they demanded 'eric'-fine for their bondmaid and restoration of their land. Right was not ceded on this head in the time of Ailell, son of Matach, and the Ultonians had no full king until Coirpri Gnatheoir came, in whose time the Feini wished to take an immediate distress from the Ultonians, but no one durst drive it off until Asal, son of Conn, a champion of the Feini Temhrach, took it from Mogh, son of Nuadhá, the steward-bailiff of the king of Uladh."

and he gave her a stroke of his horsewhip. She became vexed and reproached the king with his blemish ; whereupon he gave her a blow with his sword and divided her in twain. DISTRESS.

He then went off and plunged into Loch Rudhraidhe *where he remained* a day and a night. The lough bubbled up from *the contest between* him and the sea-monster, so that the noise thereof reached *far* into the land. He afterwards came up and appeared on the surface of the lough, having the head of the monster in his hand, so that all the Ulstermen saw him, and he said to them, "I am the survivor, O Ultonians." He afterwards descended into the lough, and died ; and the lough was red from them for a month afterwards. Concerning which was sung :—

"Fergus, son of Leidi the king,

"Went into Fertaís Rudhraidhe.

"He saw a form of no great beauty,

"Which was the cause of his blemish."

After this the Feini demanded 'eric'-fine¹ for their bondmaid, and the restoration of their land, for the land of the Feini had been for seven score years under the Ultonians, *viz.*, during the time of Fergus, and of Conchobhar, and of Coirpri Gnathchor ; and their right had not been ceded to the Feini by the *people of* the North until the time of Coirpri Gnathchor ; or no king had at all ruled over the Ultonians from Fergus till Coirpri Gnathchor, by whom law was ceded to Asal, son of Conn, a champion, who was the steward-bailiff to the king of Temhair. And he placed his horses on *the land of* Inbher Ailbhine, and Mogh, son of Nuadhat, the steward-bailiff of Coirpri Gnathchor, came and drove them out of it, saying, "Is it the reason that thou hast put thy horses here, because it was taken from thee formerly?" "Was it from us then it was taken?" said he. Or he went to take distress, and to recover the land and the 'eric'-fine for the 'cumhal' from the men of the North, and the steward of the men of the South took three cows in distress, but they escaped from him, and he took six cows afterwards with their calves in distress, and drove them off rapidly, for they were unable to put them into a shed, because of the war that prevailed between the Feini and the Ultonians. From this is derived *the rule* that an immediate distress may be taken between countries which are at strife. And his right was ceded to him respecting them.

What is the reason that the land was restored by *the people of* the North, and that 'eric'-fine for the woman was not restored, whereas

DISTRESS. in ben, ocuf curub re héiricc foglu tuccad ceéttar de? 1^{re} in rá^t po deira, do rinne in bean tuar^o foguil in bu di^uur hí, ocuf nochu deirnu in ferun^o foguil, in bu di^uur hé; ocuf po tu^ot fein 1 nup^orannur don foguil rin. 1^o aipe na hairic^our a tuar^o, ocuf bui in ferun^o a tuar^o re ré Concubuir, ocuf Fergus^o, ocuf Coirp^ori n^ognath^ocoir.

Ci^o po deira in ferun^o d^oairiucc a tuar^o ocuf abe^ot a muir^o ére ré trír, uair, “uir^odi^oge^od ri^og iar trír pla^ouib rui^our^our na comé^ou^oar^oe, nech neir^our fer réine foglu^oar^oct,” .i. 1^{re} in rá^t fodeira, comá^oru^og^oad do rinne^od itir na fogluib ann, .i. Eocha Deibur^oe po marb^oad ar cumu^oirce Fergus^oa ann, ocuf ri^og cuic^oad hé, ocuf po di^og^our^our o^ot cumala décc itir i^our ocuf eneac^olann ina rá^oru^og^oad; po di^og^our^our noi cumala ina le^ot aipe^or ocuf ina le^ot eneac^olann, 1 tuba na haim^oe re Fergus^o, uair ní po bu poll^our an aim^ou air; con^oo ré^oct cumala rí^oct rin uile do Fergus^o. Ro con^oda eneclun^o a marb^oad a gill, uair ba geall gan cin^oo^od ré in geall tu^oad amach, trír cumala rí^oct do 1 n-air^oar ocuf 1 n-eneclun^o. Uair po bui rre^oarbra ac Fergus^o rir in tan rin. Ro di^og^our^our D^ou^oe, mac Cinmirech, eneclann a marb^oad a ingine, .i. aipe foirgill me^odu^onuch he, ocuf ré cumala do ina eneclann. Ro di^og^our^our a deir^obb^or^oá^our eneclann do ina marb^oad; aipe ar^o hé, ocuf ceit^ori cumala do ina einuclun^o; cuna trír cumala décc ar rí^oct rin po acru^our in lucht ar^our, ocuf ré^oct cumala rí^oct po acru^our in lucht a tuar^o; ocuf do ri^ogne^od comar^ou^og^oad etu^oriu, ocuf ar é le^otá^oru^oe rí^oct etu^oir^o, ré cumala d^oium^ore^ou^o ar in lucht a tuar^o, cuna^od inn^oti rin po hairic^oad in t-inn^obir n-Deblinne a tuar^o arí^o.

Ocuf 1^o poll^our ar rin in éiricc do bé^ora duine amac, dá teci^ou^oad foguil do denum rir in tí ó mber^our, cu n-ú^orá^oliun^oo di^oge^od ar a éiricc bu^oo^oin do, dam^oad ferr^o hi ina éiricc ele].

¹ *The heirs.*—Compare C. 2216.

² *For the authority of Fergus was opposed.*—This would appear to be an explanation why Fergus paid full honor-price for the death of Dorn, whilst he only got half honor-price for Dorn's having reproached him. It is stated in the Book of Ballymote, C. 1534, that when a king was opposed he only got half honor-price.

³ *Other 'eric'-fine.*—If one man commits a crime for which he pays another six 'cumhals,' and that afterwards the other man injures him to the amount of nine 'cumhals,' it is evident that there is a balance of three 'cumhals.' But it appears, from the words of the commentator, that it was the rule that when the latter 'eric'-

both had been given as 'eric'-fine for trespass? The reason is, the woman committed an offence in the North for which she was forfeited, and the land did not commit any offence for which it could be forfeited; but it was returned in part payment for that trespass, *i.e., the killing of Dorn*. And this is the reason why it ('eric'-fine for the woman), was not restored by the *people of the North*, and it (*the land*), had been in the possession of the North during the reigns of Conchobhar, Fergus, and Coirpri Gnathchoir.

DISTRESS.

What is the reason that the land was restored by *the people of the North* when it had been out of the possession of the *Feini* during the time of three persons, for "The privilege of a king is established after three reigns, and the *Feini* cannot remove the heirs,"¹ *i.e.* the reason is, a balance was struck between the crimes here, *i.e.* Eochaidh Belbhuidhe was killed while under the protection of Fergus, who, being the king of a province, was entitled to eighteen 'cumhals,' both as 'irar'-fine and honor-price for the violation of *his protection*; there were also due to him nine 'cumhals' for his half 'irar'-fine and half honor-price, in compensation for *Dorn* having reproached Fergus with the blemish, for he was not aware that he had the blemish; so that this was altogether twenty-seven 'cumhals' to Fergus. Honor-price was demanded by the *Feini* for the killing of the pledge, for the pledge they had given was a pledge without limitation of time, and for it twenty-three 'cumhals' were payable by him for 'irar'-fine and honor-price. For the authority of Fergus was opposed at this time.² Buidhe, son of Ainmirech, was entitled to honor-price for the killing of his daughter, *i.e.* he was an Aire-forgill of the middle rank, and was entitled to six 'cumhals' as honor-price. Her brother was also entitled to honor-price for her death; he was an Aire-ard, and was entitled to four 'cumhals' as his honor-price; so that this which the men of the South demanded, amounted to thirty-three cumhals, and the men of the North demanded twenty-seven; and a balance was struck between them, and it was found that an excess of six 'cumhals' was due by the men of the North, for which Inbher Debhline was again restored by the men of the North.

And it is evident from this, that when a man has paid 'eric'-fine, should the person to whom it has been paid commit a crime against him, the law orders that his own 'eric'-fine should be restored to the former, should it be better than the other 'eric'-fine.³

fine exceeded the former, the former, if possible, should itself be returned in part payment of the fine.

DISTRESS.

C. 779.

Ciaó cin inar gabad athgabail, ocuſ cia ro gab, ocuſ cia ruac céet bpet fuppe? [Sen mac Aige bept cet bpet poſp in athgabail ro ipin dáil cpíche bui laip na tpi cnela bátup ip in inſi ro, .i. Peimí, ocuſ Uluir, ocuſ Laiſin. Fuiſelleptar din Sen mac Aige imin athgabail ro, ocuſ im a típ ocuſ iumun cumuil. Beptpíde tairiucc in típe a peib Cuinn Céctoruiſ, ocuſ a éiniul, ocuſ beptíde uilſi na cumuile ón pé ro ainmerſup in ruſ, ocuſ ap aipe marbur Ferſup ina cinto, ip de ata: “óiba a cin la cintoſh.” Bept tairiucc na athgabala a ppíthip, ocuſ in tobuch rin do bet la tuait ocuſ a cinuil do ſpér ip in inſi ro cubráth.]

Sean mac Aige bepta cet bpeſha poſp[ath] gabail co dáil cpíchi bui la tpi cenela paepa ruandpat in inſi ro. Ip and bpeſa leo, oena do neoch nepom, tpeipi dia tanaipib; cuicthe ppi cond cuindegap, dechmad ppi ruſpat, aile do mnaib, aile dec doib im poe, tpeipi do ruſ, tpeipi uathaid do hi camup, ap a mochdingbail do thuait; tpeipe dec do tap cpích ap a necmai a paſdppe cach; ap poſbppe ru cach a píaſnairpe, ap ip tualaing rom poſgell poſp cach pecht, acht a da comſpud d'ipraicairb, no ruí, no eppcop, no deopad de.

Sean mac Aige, .i. do Conaétair do, .i. Sen mac Aigi, no Sencha, mac Ailella, ip e ruſupar in cet bpeſhemnup, .i. cet bpeíthemnup atpar penchar poſp in gabail at, no aſa, .i. a paíl poſp ann ba ann poſp upſepa, ocuſ a paíl poſp tpeipi ba tpeipi poſp ruſpſa, .i. dia poſpa in peichem toicheſa tpeipi ppi pe napuir cuingí péceman, ni ſlegup pe eile

¹ Sean.—The copy in H. 3, 17 col. 29, O'D. 31, adds that before this time every territory had its own particular custom, and that he was the first who decided concerning the immediate distress.

What was the crime for which *the first* distress was taken, who took it, and who first pronounced sentence respecting it? Sen, son of Aighe, pronounced the first decision respecting this distress at the territorial meeting held by the three races who were *then* in this island, i.e. the Feini, and the Ultonians, and the Laighin. Sen, son of Aighe, then decided concerning this distress, and concerning the land and the bondmaid. He made a restoration of the land into the possession of Conn Cedcorach and his tribe, and he pronounced the forfeiture of the bondmaid from the time that the king was blemished, and from the time that Fergus killed her for her offence, from which is derived, "the crime dies with the criminal." He gave a restoration of the distress, and *ordered* that the levying of it should be made by his people and his race for ever in this island.

DISTRESS.

Sean, son of Aighe, passed the first judgment respecting distress at a territorial meeting held by the three noble tribes who divided this island. There it was decided by them that one day *should be allowed* for all necessary things, three days for the next to them, five to sue the chief, ten for prescription, two for women, twelve for the same respecting land, three for the king, three days to the same for levying a *distress* in a subordinate territory, so as quickly to get rid of him from the territory; thirteen days for him to go across a territory where all have the property of their rank; for the king excels all in testimony, for he can, *by his mere word*, decide against every class of persons except *those of* the two orders of *religion or learning* who are of equal rank *with himself*, as the doctor, or the bishop, or the pilgrim.^a

^a Ir. *Exile of God.*

Sean¹ son of Aighe, i.e. he was of the Connaughtmen, i.e. Sen, son of Aighe, or Sencha, son of Ailell, was he who passed the first judgment, i.e. the first judgment mentioned in the Sencus concerning immediate or lawful distress, i.e. respecting that which has a *stay* of one day, there is one day *allowed* for giving notice, and respecting that which has a *stay* of three days, there are three days for giving notice, i.e. if the plaintiff has given a notice of three days as the period of notice of suing the defendant, he is not entitled to any other time to sue the defendant.

- DISTRESS. *ḡu cuinge pécheman. Co dail cūich i bui la tpi ceneia paeia, .i. cuiceōa do denam di, .i. cur in dail do punneō itir na paeiélannab, .i. Ulaio ocuḡ Peni Temrach ocuḡ Eḡna Deoao; no Ulaio, ocuḡ Gaileoin, ocuḡ Eḡna, .i. ipin cūich i moḡuail Uipniḡ i Míoe. Randoḡat in inoḡi ro, .i. cuiceōa do denam di. Iḡ anō bḡeḡa leo, .i. ip anō do bḡeḡemnaḡ leo, .i. laip na heoláib, .i. i n-Uipneḡ; ocuḡ ro bui in athgabail cen anao, cen apaō, cen oiḡim. Oena do neoch neḡom, .i. anao naen lae ap in pet, .i. laḡsach ári itait na ceteoḡa neḡam ino, [neḡam toiḡseōa, neḡam ip toiḡseōa leiḡ do gabail ḡe caiteiḡ ro céōóir, ḡan a iarpaiō ap neḡ aile, ocuḡ neḡam comaitḡib, doib a leiḡ ina caemōa naitḡreib, ocuḡ neḡam cinaro do hé ḡe íc a cinaro ro céōóir; neḡam ḡaioḡḡe do hé ḡe beḡ na ḡaioḡar buōéim ḡan a iarpaiō ap nech ele.] Tḡeiri oia tanaiḡib, .i. anao tḡeiri ḡoḡ in pet ip tanaiḡe di, in bo innlaeḡ, ocuḡ noā tḡḡa aḡt aen neḡam di, .i. tanaiḡi toiḡei, .i. caḡ pḡt atá do tabaiḡt ap neḡam, no do caiteim ro céōóir, anao ane aip, ocuḡ oiḡim tḡeiri, ocuḡ ip im a cinaro ḡeim ḡiḡo na hanḡa ḡin, ocuḡ ip a naen muḡḡ ḡin; ocuḡ ip ḡḡi ic, no ḡip, no ḡena, no ḡeichemnuḡ, uaiḡ in ḡe, no in tanao biaḡ ap na ḡḡaib, ḡḡuḡ eo beḡ ap in ḡip; ocuḡ amail ḡaḡaḡt muḡi ocuḡ cūicha anao na ḡḡe, ip amlaio ḡaḡaḡt anao na ḡip, no cona ḡaḡḡḡaiḡ muḡe itir anao na ḡip. Cuicḡhe ḡḡi cono cuin-
toḡaḡ, .i. cuicḡi ḡḡi cuinḡro na ḡamaiḡce on coḡnach i cūich, no ḡe iarpaiōa na ḡeicheman i cūicḡi in cuicḡi, in tan na bi in ḡaioḡar in ḡḡaiḡaiḡe no in ḡeichemnuḡ.*
- C. 1190.

- O'D. 31. [*Cūich i meoḡun ḡin, ocuḡ cúicḡi toḡmuḡḡuḡ caḡ cu ḡia in mi ḡeḡnōm Eḡunn uile, no cuic la dḡc ipin cúicḡo; ocuḡ ní ḡuḡ in ḡechumnuḡ aice ann ḡin, ocuḡ do mbḡḡ, noā mbia ḡé do ḡe hiaḡuḡo in ḡechumun]. No etir coḡi aipneiḡ in ro ḡḡi cuinḡro ḡeicheman, .i. ma etḡḡḡa in ḡḡḡ [tuc] an athgabail laip, anao cuicḡi co tucā caḡ a cono, .i. a aḡe ḡine, ḡḡ a [cuinnḡḡuḡ] cin comocuḡ.*
- O'D. 31.

Dechmao ḡḡi ḡuḡḡaio, .i. mí um anō ecin ḡeḡáio do cúinḡro, cio ḡḡe ane, .i. anao deḡmaoḡe ḡoḡ na ḡḡaib biḡ ḡe nech amúich ḡe comat ḡuḡaḡa, cemao ḡḡe ane he ap a uaiḡuḡ ḡeim, cio neḡam cio nemneḡam. Aiḡe do mḡaiḡ, aile deḡ doib im ḡoe, .i. aile deḡ doib, do na mḡaib, imin ḡḡann, .i. cach uaiḡ ip apaō tḡoḡa nḡeḡmaoḡe do beḡat ḡip, ip apaō tḡoḡa ceḡḡuimḡe do beḡat mḡa, .i. cach athgabail uil ḡebuḡ beḡ,

¹ *Ernai.*—There is a reference in the Harleian copy to a meeting with Patrick at Maghinseladh, but it is in the margin, in a different hand, and is not in the other copies.

At a territorial meeting held by the three noble tribes, i.e. to divide it (*Erin*) into provinces, i.e. at the meeting held between the noble tribes, i.e. the Ultonians, and the Feini of Temhair, and the Ernai-Dedadh; or they were the Ulaidh, and the Galeoin, and the Ernai,¹ i.e. in the territory, at the great meeting at Uisnech in Meath. Who divided this island, i.e. who made provinces of it. There it was decided by them, i.e. by the learned, i.e. at Uisnech, and the distress had been without stay, without notice, without delay in pound. One day for all necessary things, i.e. a stay of one day upon the distress for a thing which is an article of necessity, i.e. a milch cow; for there are four necessary things, *viz.*, necessities of life, i.e. such indispensable things as a person wishes to have for immediate use, without having to ask them of any other person; household articles of necessity, i.e. such as are used by a person in his house; articles necessary to pay fines with, i.e. such as are used by a person for immediately paying for his offences; articles necessary for a person's rank, i.e. such as are a person's own good property, without asking them of any other person. Three days for the next to them, i.e. a stay of three days for the thing next to it, i.e. the incalf-cow, and it is the next indispensable thing but one to it, i.e. the necessities of life or the next to it, i.e. every thing which is given, and which is an article of necessity or one of immediate use, has a stay of one day upon the distress for it, and a delay in pound of three days, and these stays are for persons own offences, and when there is but one territory in question; and it (*the distress*) is for payment, or proof, or denial, or legal assistance, for the period or the time that is for the things themselves, is what is for the proof; and, accordingly, as places or territories extend the stay for the things themselves, so they extend the stay for the proof, or *according to others*, places should not at all extend the stay for the proof. Five days to sue, &c., i.e. five days for suing the heifer from the chief in the territory, or the five days is the period for seeking defendants in a territory, when the heifer is not in a person's possession, or *when they have not legal assistance*.

DISTRESS.

This is a central territory, and each *territory* increases it by five days until it amounts to a month throughout all Erin, or fifteen days in a province; and he has not legal assistance then, and if he had, there should not be time to seek the defendant. Or the proper information here to be given is to seek the defendant, i.e. if the man who carried off the distress with him be not a lawyer, there is a stay of five days until he names his chief, i.e. the head of his tribe, who is sued for the crime of his kinsman.

Ten days for prescription, i.e. the thing for which it is necessary to seek an antiquary,^a though it be a thing on which the stay is one day, i.e. there is a ^a Ir. *Sean-*stay of ten days for the things which are out of a person's possession during the *chaidhe* period of prescription, whether it be a thing on which the stay is one day in its own nature, whether it be an indispensable thing or not. Two days for women, twelve days for the same respecting land, i.e. they, the women, have twelve days respecting land, i.e. whenever it is a notice of thrice ten days men give, it is a notice of thrice four days women give, i.e. in every distress that a woman takes,

DISTRESS. *ἢ ἀπαὸ ναίλ, οἰοῦ ἀπαὸ ναίλ οἰοῦ οἰῶν cethruiméi. Τρεῖρι το ριγ, .i. comlogso itir tuat oἰοῦ ριγ ινητο, .i. ní cuingio rom abiao ar ain, oἰοῦ ní cuingio rom apad, .i. treiri iarcuigi ro, oἰοῦ ní ro tuirum in apad, oἰοῦ biaid treiri uatha do, .i. tpeae, ἢ in tpeir ní do beir in ρι ina ae, ina cangin, .i. apad, oἰοῦ tpeacod, oἰοῦ treiri imdeimniḡchi mar ar ḡradab plaḡa acruir. Treiri uathaid do hī camur, .i. treiri dēc acbeirim, .i. uathad do treirib, .i. in iarcuigi beor.*

Ἄεν treiri do ac in aimriuḡad α ae, α cangin, do cach, no ac aimriuḡad α riach, no ac camur, i muig bic i crich ainmin n-inaid, .i. magh bec ar na dlig ḡiall, aḡail Ciarruige Cuirche, aḡail ata ρι Ciarruige Luacra for Corca Baiscinn, no for ρι Raithleno, no aḡail ata ρι Crumthann for Corco Mumce.

Ἰρ αιρε ἢ ḡairuic α ρε toicheḡ ro, .i. daerpuatha do na ρiḡaid ro iat, .i. anad ciabeit arproco ano cenibe uproca, acḡ domiceo mo dliged: oἰοῦ ní deḡmad na cuicḡ beir ρuir, ar ní bfuiglit-har ρuir imbi, oἰοῦ ἢ ρuirioe ar eccen uproco cuicḡ no deḡmuioe.

Ἰnann in treire eimceimniḡḡi oἰοῦ in treire iarcuige, oἰοῦ in treire deḡmaioe. Uatad do treire hī ahaenar in treire imceimniḡḡi, eimceimniḡad do can athḡabail do ḡabail, oἰοῦ treire iarcuige, .i. iairino apada ata rin. In treire deḡ[maige] ρpecra do deḡmaid apad, oἰοῦ do treire iarcuigi; co ρo eimcuimceo caḡ α tobach ρir in ρe rin. "Οἱ na ḡradab plaḡa ata rin, ar uairiaḡae do beiar dōib.

Ἄρ α moch uingbail do thuaicḡ, .i. ar α uingbail na topa co moch don tuat; ἢ αιρε ata in treiri uathaid do no, ar uingbail amach ρir ρe na treiri. Treire dēc do tar crich, .i. deḡmad apad oἰοῦ treiri imceimniḡḡi; oἰοῦ ἢ ar rin ἢ ρolur conao i in adagḡ deḡimach don apad aduig in tpeochi; no n apaid, oἰοῦ α treiri iarcuigi ρo tuirum ρunn. Ἄρ α necmia α ρaidbire, .i. cupa emcumḡichep do in ρo in tadbur dligep, ἢ uime do beir α toicḡ, .i. do na pechemnab. Ἄρ ρorbripe ρi, .i. ar cia ρorbripe in ρi ar cach nruine ἢ ἢ in mar in ρrepan ρaiduape, noḡan ρorbripe in ρaiḡad α toicheḡ, acḡ mar biar do ead ḡrad uaral cead, oἰοῦ ρi ceḡrad ḡoma ḡairioe α toicḡ ρim

¹ *Fasting.*—Part of the process of distress amongst the ancient Irish, in certain cases, was that the parties before making it, should go to the residence of the defendant, and wait there without food for a certain time.

² *Ciarruige Cuirche.*—Kerrycurrihy, a barony in county of Cork.

³ *Ciarruige Luachra.*—County of Kerry.

⁴ *Corca Baiscinn.*—The two Corca Baiscinn originally comprised the baronies of Clondulaw, Moyarta, and Ibrickan, in the west of the county of Clare.

⁵ *Raithlenn.*—The Island of Rathlin, north of county of Antrim.

⁶ *Crumthann.*—Now anglicised Crufton, comprising barony of Killyan, and part of barony of Ballinroe, in the county of Galway.

it is a notice of two days, a stay of two days, and a delay in pound of four days *that she must allow*. Three days for a king, i.e. this is an adjustment between the country and the king, i.e. he does not sue for his food-tribute in one day, and they do not seek notice, i.e. this is a case in which there are three additional days, and the notice is not reckoned in it, and he shall have three days only, i.e. 'tresae,' which is one of the three things that the king gives for his 'ae,' i.e. his cause, i.e. notice and fasting,¹ and three days grace if he sues persons of the chieftain grade. Three days only for him *for levying a distress* in a subordinate territory, i.e. thirteen days verily, i.e. one instance of the three days, i.e. the three additional days also.

DISTRESS.

He has three days to prosecute his cause, i.e. his contract, or to sue for debts, or to *sue* in a 'camus,' in a small plain in a territory in a rugged position, i.e. a small plain out of which he is not entitled to a hostage, such as Ciarraighe Cuirche,² or as the king of Ciarraighe Luachra³ in Corca Baiscinn,⁴ or upon the king of Raithlenn,⁵ or as the king of Crumhthann⁶ is in Corca Muinche.

The reason that the time of suing is short, is because they are tributary territories to these kings, i.e. there is stay whether there is notice or no notice, but "pay me my right," *he says*: and it is not ten days or five days he gives for it, because there is no decision respecting it, and *if there were* it is on this account a notice of five days or ten days would be necessary.

The three days grace, and the three additional days, and the three days with ten, are the same. The three days grace is the one instance of the three days, i.e. avoiding without taking distress, and the three additional days come after the notice. The three days with ten correspond with the ten days of notice, and the three additional days; and each can levy it in that time. For the chieftain grades this is *allowed*, and it is on account of their rank it is granted to them.

So as quickly to get rid of him from the territory, i.e. to send him quickly out of the territory; it is for this reason that the three days only are allowed him, i.e. to drive him out within the period of three days. Thirteen days for him to go across a territory, i.e. the ten days for notice, added to the three days of avoiding; and from this it is evident that the last night of the notice is the night of the fasting; or his notice and his three additional days are reckoned here. Where all have the property of their rank, i.e. that he may here get the thing to which he is entitled from the debtors, is the reason that he brings his suit. For the king excels, i.e. for although the king excels every person who is lower than himself respecting testimony, he will not excel them in extending the time of his suit, but he is like every other person of noble grade, and it is thought that his suit is shorter in a territory on account of his nobility. For he can decide against every kind of person, i.e. with respect to tendering

DISTRESS. icpich ar popuairibet. Ar ip tuallainis rom porgeill por cach pecht, .i. in ppefan piadnairc por cach pucht duine ip ipli inar. .i. ip e cuit in ara anó, uair a dubrumair romainn, .i. treiri dec do tar ciú. Por cach pecht, .i. ina éir. Achtao a comgnao dionraicib, .i. aét na gnao inoraice oata o a cernumair eneclainni ioir penoat ocu eiric, .i. no o a ríeó no o a bhuigao no o a pláta. No rui, .i. in per leiginn. No in t-erroc, ocu ip arf rin gabtur penoat do na gnaoib ecna. No oeracó oé, .i. ar boóéin.

O'D. 34. Ní tuallainis roo gaba aégabail na oi popnairc, manir [comteit] ruitengáto fó reapiato aipechta conio fpu porc puirpther, ar ní puirgle nech la Feine ní naó aipithe. Ip oítre o leirib aipechta neich naóiergeoin.

O'D. 34. Ní tuallainis roo gaba aégabail, .i. noé cuimcech ro gabala na hachgabala. Na oi popnairc, .i. manib pechem argaip, .i. in ti na cuimcech a uapal ronaoa ar anao ar put i laim cincais éall. Manir [comtheit] ruitengáto, .i. muna roib aca comet in oegengao uair, in breitem [no comao e in taighe] ina comiteet ac agabail. Fó reapiato aipechta, .i. no foipichnecenn reic co ruice in baile i mbi [in ae poréet] no in ae foirpigeoat, .i. per gaet eolac in caé tacra, .i. rreéais oigéit in aipecht. Conio fpu porc puirpther, .i. cup ab i piadnairc a puir ro aipco amach hi, .i. cup ab do reir eolais ro rre. Ar ní puirgle nech, la Feine, ní naó aipithe, .i. noá porgliti do neoch do reir in Feinechur in ní naé oimín lair, .i. muna be a piadnairc gabala na aegabala na ro bupter, .i. tobairc. Ip oítre ó leirib aipechta, .i. ip oi toipechta o leir ip in aipecht in ti nach aithnenn amail gebtar in aegabail.

Nir gaibet ecuma aipechta, na aipcuillte rath[α], na ecoir naóma, na uair naipechta; nir gaib mug, na buachail, na fulla, na fuioir, na per oiraeaim.

O'D. 35. Níir gaibet ecuma aipechta, .i. noch a gabat hi in luét ro hec cernumairib lan rui na hupr[ar]aib [bit] ip in aipecht, .i. na oeracó, no co tuait upracó leo ro lan leo, .i. cu lair ocu macha. Na aip-

evidence against every kind of person who is lower than he is, i.e. the force of the DISTRESS. "for," is because, we have said before, he has thirteen days to go across a territory. Against every kind of person, i.e. in his country. Except *those of the two orders of religion and learning*, who are of equal rank *with himself*, i.e. except the grades of purity, who have twice the amount of his honor-price between penance and 'eric'-fine, i.e. the two poets, or the two brewys, or the two chiefs. Or doctor, i.e. the man of learning. Or the bishop, and from this is derived, "penance for the grades of wisdom." Or pilgrim, i.e. as such.

He is not capable of taking distress who is not able to bind it, nor unless he is accompanied by an advocate^a who is able to aid him until *the decision of*^a Ir. Eloquent speaker. the court, unless it is taken before his eyes, for no one with the Feini witnesses a thing of which he is not an eye-witness. He who does not know these distinctions is shut out from the benefits of the court.

He is not capable of taking distress, i.e. he is not competent to take the distress. Who is not able to bind it, i.e. unless he is a law agent who can bind, i.e. a person who is capable of binding it to the full time of stay in the hands of the debtor. Unless accompanied by an advocate,^b i.e. unless the noble Ir. Good speaker, i.e. the Brehon, or the advocate, accompany him to guard him in taking it. To aid him until *the decision of* the court, i.e. he assists him until he reaches the place where the cause is heard and adjusted, i.e. a man wise and learned in every pleading, who states the case at the court. Taken before his eyes, i.e. unless it has been taken out before his eyes, i.e. according to *the direction of* a learned man of truth. For no one, with the Feini witnesses, &c., i.e. for one should not bear witness, according to the Fenechus, concerning a thing of which he is not certain, i.e. unless he has been present at the taking of the distress, *to witness* that it has not been injured, i.e. in the bringing of it. Shut out from the benefit of the court, i.e. he is excluded from the benefit of the law, who does not know how the distress is to be taken.

Nor should it be taken by those unqualified for the court, by those who are forbidden to go security, by those incapable of making a contract, by the chiefs of the court; neither shall it be taken by a labourer, nor a cowherd, nor a lunatic, nor a 'fuidhir,' nor a man without support.

Nor should it be taken by those unqualified for the court, i.e. those persons do not take it who have a qualification inferior to that of the natives who sit in the court, i.e. the strangers, until they bring natives with them

DISTRESS. *cuilite patia*, .i. bapto, *ocur letcepo*, *ocur cānti* [.i. in ti iprecuilleti
 — *vo gabail apatacūp*, .i. na theopuio *ocur* na *murecūpūti*], .i. in *patia* vo
 O'D. 35. *cuait for in upocra cor mbel*.

Μας πε αρε να ρετ το έυαο ρι, αρ[ι]εταρ υαρε ιατ, μυαρι
ιευταρ ρυμ ; οευρ μα ρο ιευταρ ιρ ρλαν ειρμ. Για τυαο
ρεοιτ ρορ ευλν, μας πε υιλιρ να ρετ το έυαο ιν ραετ, ιρ εεν
τι αετςμ υ'ις ταρ α η-ειρ.

Να έσοιρ ναομα, .ι. mac beo aθap, .ι. in τι ιρ εσοιρ το γαβαλ.ι.
 ναοm naρcaipeτ. Να uαιρ η-αιpeχτα, .ι. ρui, ρuγ, ρuγoamua, .ι.
 na in λuετ ιρ τοιλι το nech im caingin pui ιρm oipech.

1n θεωράω CIA βεῖς λIαρ ουρ macha αice, ein cobe, noch a n-motigēēc nemurpaema a τοιχεῖα α n-υρραῖου, ma nemlecuo το ξαβαί na haēξabala, no co tucarō urpaō maρ aen puy.

17 Involigio imorpu a cam nemurpæema a toicheva in teorapō oca ta liar ocuf macha, cin co tucta urpāt map aen pur, ocuf va leictep a elōō, ata piach eloiōe vo, ocuf va nōepna involigēō a gabai na hačgabala, ata piac involigēō ačgabala uat.

1η θεωρία: μπορείς να πεις για όλα μαχαίρα, ποτέ ο άνθρωπος
 δεν συμπεριφέρεται ατοχικά και εάν να συμπεριφέρεται, ποτέ
 μπορείς να μην είσαι.

[illegible]

Μαρο αρβεινις ρυι υπραδ' το ταβαιρτ λεο, ουρ νι τυκρατ
[ουρ νι ταρκερ ολιζεδ' οδις, ερικ ερριρκε ταρ ολιζεδ' πασθις,
ουρ α η-αθικερ το γρερ. Ουρ] ρ'ιαν α η-ελοδ' το λεκωδ', ουρ ρα

¹ *Contract*.—The following words are added in the margin, and they are also in C. 787:—*an na poruapc ocup por na turbaup ap ni napc la Feine neē por na napcui, nī tobuung neē por na tobuungap*, one who cannot bind, cannot levy, for he cannot bind with the Feini who cannot himself be bound. No person can levy who cannot be levied upon.

² *Chief professor*, Դու.—This word is applied to a man of eminence in any particular department of learning. In the Book of Ballymote, c. 1,573, the Դու Արար, ‘the man learned in written history,’ is called Քարա Եղևոյն, or chief professor, and is said to have the same honor-price as the king of one territory.

of full qualification, i.e. with a shed and a milk-yard. Who are forbidden to go security, i.e. the bard, and the half-poet, and the satirist, i.e. the person whom it is forbidden to take as a surety, i.e. the stranger and the foreigner, i.e. the surety who went security *in the case* of notice of a verbal contract. DISTRESS.

If he went security to restore the property, it is restored by him, if the other does not pay it ; but if it is paid, he is safe. Though the property be returned, if he had gone security for the good condition of the property, *if it be not in good condition*, he must make restitution afterwards.

By those incapable of making a contract, i.e. the son of a living father, i.e. the person whom it is improper to receive as security in a contract.¹ The chiefs of the court, i.e. a chief professor,² a king, a prince,³ i.e. persons against whom it is difficult for one to urge a cause at the court.

Though the stranger should or should not possess a cowshed and a milking-yard,⁴ it is not unlawful not to submit to his suit in 'Urradhus'-law, or to prevent him from taking distress, until he brings a native along with him.

But it is unlawful in 'Cain'-law not to submit to the suit of the stranger who has a fold and a milking-yard, even though he does not bring a native along with him, and if there be evasion, a fine for evasion is to be paid *by the person who evades*, and if illegality has been committed in the taking of the distress, he (*the stranger*), has to pay a fine for illegal distress.

But when the stranger has not a cow-shed or a milking-yard, it is not unlawful not to allow him to levy his suit in 'Cain'-law or 'Urradhus'-law, until he brings a native along with him.

As to strangers and foreigners, lunatics, infants and idiots, and bondmen, it is not unlawful not to allow them to levy their suit, or not to permit them to take distress, whether in their own behalf, or the behalf of others, until they bring a native along with them, whether they procure him for a fee or not.

If they were ordered to bring a native with them, and have not done so, and law was not offered them, they shall pay 'eric'-fine for fasting illegally,^a and they shall, in every such instance, be non-suited. It is safe to evade them, and if they have taken illegal distress,

³ *A prince.* In C. 787, the $\omega\alpha\gamma\gamma$ η - $\alpha\pi\epsilon\chi\epsilon\tau\alpha$ are described as being $\pi\acute{\iota}$, $\omega\alpha\gamma\gamma$ $\pi\alpha\upsilon$, $\omega\alpha\gamma\gamma$ $\epsilon\pi\pi\upsilon\kappa$, a king, a chief professor, a bishop.

⁴ *Milking-yard.*—'Macha' is still a living word for farm-yard, in the county Kilkenny, and in some other counties.

DISTRESS. nōernnat inōlīg athgabala, ata fiach inōlīgīrō athgabala uaṭaib,
O'D. 36. [i. lēṭ cuicrēta ón ṭeoparō, ocuf lēṭ tōlri a fiach; cethruime
 cúic rētu ón murcūirṭha, ocuf cethruime tōlri fiach; ocuf
 nochā nfuil rin aṭt o ṭaor.]

Munar airbeireṭō ruu uirrat ṭo ṭaḃairṭ leo, ṭa leicṭer a
 n-elōḃ, ir fiach eloiṭṭe ṭ'ic ruu; ocuf cia ṭo netrum inōlīgīrō
 athgabala noḃa nīcat naḃ ní an; ocuf rreera ṭo tīaṭtain ṭo
 ḃoraiḃ na nṭeoparō ocuf na murcūirṭe; ocuf rāeraiṭō ṭlīgēḃ na
 mur, ocuf na écoṭnaiḡ, ocuf na ṭair.

Ma tucraṭ uirrat leo, ir ṭir a tōicheḃ ṭ'urpaemaṭ, ocuf ṭa
 leicṭer a n-elōḃ, ir fiach eloiṭṭe ṭ'ic ruu, ṭo aicneḃ ṭeoparōa
 no murcūirṭe; ocuf ṭā nṭeernnat inōlīgēḃ naṭhgabala, ir fiach
 inōlīgīrō athgabala ṭ'ic ṭoib ṭo aicneḃ in uirrat, ocuf icarō in
O'D. 36. ṭ-uirrat in imareraḃ ar ar ṭur, [lēṭ na cuic rēṭ, no na ṭri
 cethruime,] ocuf tēcat i cuiboiur ṭo lan in ṭeoparōa no in
O'D. 36, 37. murcūirṭe, co n-icait eṭarru, [in ṭ-uirrat in lēṭ, ocuf in
 ṭeoparō no in murcūirṭa in lēṭ eile; no in cethruime na cuic rēṭ,
 ocuf in lēṭ tōlri fiach ṭo porrmuchṭ ón ṭoer ḃuf ón ṭeoparō
 ocuf on murcūirṭu; cīo ṭeoparō aca ṭa liar ocuf machu cin cu
 beṭh, nochū nfuil an ṭeḃbir in uirruṭur, ocuf aṭá a cáin.

Inōlīgīrō ṭon rēchumuin tōicēṭa, arar, ocuf tporcuḃ, ocuf
 athgabail ṭo gabail um ní nar ṭlīgurṭur.

Inōlīgēḃ ṭon biuḃuḃ a eluḃ rin ṭo lécun im ṭlīgēḃ; ocuf
 aṭá n-inōlīgēḃ aṭaiḡ i n-aṭaiḡ. Ṭia taircetur ṭlīgēḃ imorru
 ṭo, ocuf tporcuḃ tairur, ir fiach inōlīgīrō, no fiach rōní ṭon imet
 uaḃ, ocuf cúic rēoiṭ.]

In raenṭeṭach, ocuf in ṭ-urpocraḃ, ocuf in baro, ocuf in
 lēṭcerṭo, ocuf in camti, ocuf in ruu, ru, ruḡamna, ocuf in mac
 beoathar ir ḡor, noḃa n-inōlīgṭēḃ nemurpaemaṭ a tōicheḃa naḃ
 a nemlecuḃ ṭo gabail na haṭhgabala im ler neḃ eile, no co
 tucarō uirrat mar aen leo, ma rōgabair he ar comlog no i
 n-aircīrō; ocuf cin co rāḡbat, ir ṭir a tōicheḃ ṭ'urpaemaṭ, ocuf
 a lecuḃ ṭo gabail na haṭhgabala, mar um a ler uḃein; noḃa

¹ *Seds.*—Five 'seds,' are equivalent to two cows throughout the Senchus Mor.

they shall pay a fine for illegal distress, i.e. half five 'seds' shall be paid by the stranger, and the forfeiture of one-half his claim ; the fourth of five 'seds' by a foreigner, and the forfeiture of the fourth part of his claim ; but, *others say*, this is payable by the bondman only. DISTRESS.

If they were not ordered to bring a native with them, *and* if they are evaded, a fine for evading shall be paid to them ; and even though they have taken illegal distress, they shall not pay any thing for it ; but he shall answer *for it* who seeks to get rid of his contracts with the stranger or the foreigner ; and the law shall free the lunatics, and the infants and idiots, and the bondmen.

If they have brought a native with them, it is right to submit to their suit, and if evasion be committed, a fine for evading shall be paid to them according to their condition, whether it be that of strangers or foreigners ; and if they have taken illegal distress, a fine for illegal distress shall be paid by them according to the rank of the native, and the native shall pay the excess first, i.e. half the five 'seds,' or the three quarters, and they go into equal shares respecting the full *amount of the fine* of the stranger or the foreigner, and they pay it equally between them, the native the one half, and the stranger or the foreigner the other half ; or the fourth of the five 'seds,' and the half of the lawful fine which accrued is to be paid by the bondman, the stranger, and the foreigner ; whether the stranger has or has not a cow-shed or a milking-yard makes no difference in 'Urradhus'-law, but it does in 'Cain'-law.

It is unlawful for a plaintiff to give notice, to fast, and to take distress respecting a thing to which he is not entitled.

It is unlawful for a defendant to evade him as to law ; *and if he does*, there are two illegalities face to face. But if his right has been offered to him (*a plaintiff*), and if he still persevere, he pays a fine for illegality, or a fine according to the length to which he has gone, and five 'seds.'

As to the wanderer, and the outlaw, and the bard, and the half-poet, and the satirist, and the chief professor, king, prince, and the son of a living father who is obedient *to his father*—it is not unlawful not to submit to their suit or not to permit them to take distress in behalf of another, until they bring a native along with them, if they can obtain him for a fee or gratis ; but even though they do not, it is right to submit to their suit, and to permit them to take the distress



DISTRESS. n-inoligheé nemurpaemaó a toicheóa, no co tucac urraó leo óa pasat he cin loz.

O'D. 37. [Mac no airbeireó riu urraó óo tabuiré leo ocuf rogebdair he zin loz, rlan i n-eluo óo lecan, ocuf óa nðernat inoligheó athgabala, ólc in rein.]

Man no airbeireó riu urraó óo tabairé leo, óa léicteó an elóó ata riach eloróte doib; ocuf cia óo netrum inoligheó athgabala, noco nicat naé ni, ocuf rrecria óo tiáctain fo coraib in paenolegaíó ocuf in fupocraíó; no ír rrecria óa nemtarriáctain; ocuf rrecria óa nemðetm óligheó ac in baró, ocuf ac in leócepo, ocuf ac in cainti, ocuf ac in trai, ri, riðamha; ocuf rrecria óo tiáctain fo coraib in mic inóair gaire, uair ír cin co rrithe óo. Ír reó ír cin co rrithe anó, urpaemaó a toicheóa, no airpaemaó óo gabail athgabala, no airpaemaó i reichemnur, no i riathaire, no i mbreðemnur. In mac rærléicéi, ocuf in mac inðor, noca tecar fo coraib im a cin co rrithe, ocuf tecur fon docaraib uile.

Má tucrat urraó leo, no cin co tucrat, muna pasbair hé cin loz, ír óir a toicheó ó'urpaemaó, ocuf óa léicteó a n-elóó, ír riach eloróte ó'ic riu; ocuf óa nðernat inoligheó athgabala, ír riáé inoligheó athgabala ó'ic doib, ocuf nóca tecur fo coraib uimí rin, uair ír óligheó urpaemur a toicheó.

Níí gair miz na buachaib, .i. ní ba maéctnaó cin cor gabaró miz na fuoir, éio on, ar atait cuic reoit i na gabail éio on éi ír coir óia gabail, óia rechmaílaó ní óia óligheó. Miz, .i. óaer. Buachaib, .i. buachaib cometa na mbo. Fulla, .i. fo tabair in óia fulla. Fuoir, .i. in óaer fuoir. Fer óiræraim, .i. comðraó no ar no munar min tíri no cominóell tuaithe.

Ar atait cuic reoit ina gabail etechta, no ina porgabail, inge tri baegail naigheóa no ræpaó la feine; a tuíðme cin chinair; a tuíðme rri cinair óia nðer-

¹ *Lumatic*.—The 'fulla' was a man of the same description as the 'geilt,' but was supposed to have been set mad by throwing a wisp at him which had been saturated with magical charms.

if in their own behalf ; it is not unlawful, however, not to submit to their suit, until they bring a native with them, if they can procure him without a fee. DISTRESS.

If they were told to bring a native with them whom they might have procured without a fee, it is safe to evade them, and if they take illegal distress, it is an offence.

If they have not been told to bring a native with them, and if they have been evaded, they shall have the fine for evasion ; and though they should take illegal distress they shall not pay any thing, but he shall answer for it who seeks to get rid of his contracts with the wanderer and the outlaw ; or he is to answer for his non-appearance ; and he is to answer for his non-observance of law with the bard, and the half-poet, and the satirist, and the chief professor, king, and prince ; and he shall answer for it who seeks to get rid of his contracts with the son who supports his father, for it is a justified illegality in his case. This is justified illegality—to submit to his suit, or to assent to his taking of distress, or to assent to his prosecution, or to his evidence, or his judgment. As to the emancipated son, or the disobedient son, their contracts are not set aside where their illegality is justified, but all their bad contracts shall be set aside.

If they have brought a native with them, or even if they have not, unless they could have procured him without fee, it is right to submit to their suit, and if they be evaded, a fine for evasion shall be paid to them ; and if they have committed illegality in taking distress, they shall pay a fine for unlawful distress, and their contracts shall not be set aside for this reason, for it is the law that allows them to levy.

Neither shall it be taken by a labourer nor a cowherd, i.e. it is no wonder that a labourer or a 'fuidhir' should not take it, for there are five 'seds' to be paid as fine for the taking of it, even by the person who is qualified to take it, if he omits any thing required by the law respecting it. A labourer, i.e. the bond-man. Cowherd, i.e. the herd who minds the cows. Lunatic, i.e. upon whom the magical wisp has been put. 'Fuidhir,' i.e. the bond-'fuidhir'. A man without support, i.e. a man who has fallen from his rank, and who has no support either from the land or the regulation of the territory.

For there are five 'seds' for the unlawful taking of it, or for the forcible taking of it, except in the three cases of error on the part of the advocate, which are exempted by the Feini—to take it without a debt *being due* ; to take it for a debt which has been dis-

DISTRESS. Láithéir; atabairt h1 fáithc1 uapal nem1d, 1r tuálainḡ a d1iten. Al tabairt do rnaḡud ar tuálainḡ a tur-taiḡch1 maḡ cenair1r rnaite, maḡ don rnaḡud ron ḡabthar, arrenar loḡ nenech in rnaite, ocuf ruitḡ na haḡḡgabala in ren co ro ḡabairer aithérrach.

Ar atait cuic feoit, .i. cuic feoit dā tēcat dā bā rin, .i. dā ramaire ocuf tḡ colptacha tḡin; ar atait cuic feoit ina ḡabail co hinoligheḡ, ce beḡ n1 1r mo uair eile ann [inḡáit] cuic feoit. 1r e cuit inḡ ar and, uair a dūbrumaḡ romann n1r ḡaibet ecuma aipeḡta. Ina forḡabail, .i. firḡabail umri dār ḡellaib ocuf dār aipeḡib, ic a ḡis fein, .i. 1rin dḡum rḡi liar, no 1rin mbac-nachāḡ.

O'D. 612. Na cuic feoit iar fūt, no cuic bā ainiul 1rbeir 1r in nai nEḡnnaroe, leḡ cācā haḡḡgabala ina hinoligheḡ aḡḡgabala, co ruice deic mbu. N1 teit inoligheḡ n-aḡḡgabala tar cuic bu, cia ro r1a co tḡicait feḡt cūnāla, ocuf 1r do na r1achab bunarḡ 1r diler na [r1acha] rin, cia tomairer iat r1ar in aḡḡgabail. Luḡa leḡ na haḡḡgabala ann rin nar cuic feoit, no 1r cūruma rē cuic rētaib; ocuf damar mo leḡ na haḡḡgabala inait cuic feoit. 1r diler leith cāc aḡḡgabala ina hinoligheḡ aḡḡgabala do tuata rē narar ocuf r1a tḡorca co ruici cuic bu; no diler na haḡḡgabala uile ina hinoligheḡ aḡḡgabala do eclair r1a n-apar ocuf r1a tḡorcar, co ruice deic mbu. R1a narar ocuf tḡorcar rin; ocuf mar iar n-apar ocuf tḡorcar, atait cuic feoit do tuata ann, ocuf noḡa n-fuil n1 do eclair, uair do n1 eirinnr1aic laim don eclair elar do lecan, ocuf 1r coir cin co beic n1 d1. Moḡa denann eirinnr1aic laim do tuata elar do lecar, ocuf coir cia ro beirir cuic feoit do.

Inḡe tḡi baḡarail n-aigheḡa, .i. tḡi h-epnaile ina baḡlaithéir in t-aighe, no in tḡeiri 1r baḡal don t1 aigē in ae, ocuf n1 haighe rannr1a; uair 1r eirceptar mar in n1 r1l rann do aighe. Cio ḡn? Ar atait cuic feoit for nech eile, muna be aighe oḡa aḡabail a aḡgabala, n1 fuil inuḡro rannr1um. Ro rāerarḡ la rēine, .i. cin n1 be aighe oca, ar t1or ab aighe fein, .i. ro r1orarḡoḡ do rēir in rēinechar cen n1 d1c ann

charged ; to remove it into the green of a noble dignitary, expecting him to be able to protect it. To take it from a protection in which it could be protected without allowing it to remain in the protection—if it has been taken from such a place of protection the honor-price of the protector shall be paid, and there is return of distress until another is taken.

DISTRESS.

For there are five 'seds,' i.e. five 'seds' which amount to two cows, i.e., two three-year-old heifers and three young heifers ('colpach'), worth one-third of a cow each; for there are five 'seds' for taking it unlawfully, though there are more for it at another time than five 'seds.' The force of the "for" here is, because we said before "Nor should it be taken by these unqualified for the court." For the forcible taking of it, i.e. the taking of it, notwithstanding pledges and ties, from a person's own house, i.e. from the cow-shed or the enclosed paddock.

The five 'seds,' with time, or five cows are paid for the unlawful seizure, for it is said in the Aei Emhnaidhe, "The half of each "distress for the unlawful seizure of it, until it reaches ten cows." The *fine* for illegal taking of distress does not exceed five cows, though it (*the distress*) should amount to thirty times seven 'cum-hals,' and these fines are forfeited out of the original debts, though they are measured by the distress. Half the distress is, in this case, less than five 'seds,' or it is equal to five 'seds,' and if half the distress be more than five 'seds,' *it will be the same*. The half of every distress is forfeited for illegal distress by a layman before notice and before fasting, as far as five cows; or all the distress is forfeited for the illegal taking of it by the church before notice and before fasting, as far as ten cows. This is before notice and fasting; and if it be after notice and fasting, there are five 'seds' *coming* to the layman for it, but nothing to the church, for to evade *justice* renders the church perfectly unworthy, and it is right that there should be nothing *coming* to it. To evade, however, does not render a layman perfectly unworthy, and it is right that there should be five 'seds' *coming* to him.

Except three cases of error on the part of the advocate, i.e. the three cases in which the advocate has erred, or the three things which are a danger to the person who pleads a cause, and not to an advocate as such; for what is *mentioned* here is a good exemption to an advocate. Why so? For five 'seds' are *imposed as a fine* upon any one, unless he has an advocate at the taking of the distress, but not upon *the advocate* himself. Which are exempted by the Feini, i.e. though he has no advocate, being an advocate himself, i.e. he is exempted

according to the Fenechus from paying any thing for it. To take it without a debt *being due*, i.e. for the advocate to do so, i.e. no debt being due, yet he does not know but there is, i.e. he takes the distress, and he thinks that there is a debt due; it happens, however, that there is not, he does not pay in that case. To take it for a debt, i.e. he takes the distress, but it happens that distress was previously taken for that debt, and the debt discharged. It had been previously paid, but he (*the advocate*) did not know of its payment. He is not fined in this case, for it was through ignorance and simplicity he was led to take it.

What is the difference between this and the place in the 'Cain'-law, *where it is said*—"No person shall take distress for another?" The person from whom the distress was taken in that case, was not liable for the debt on his own account or the account of his kinsman, and the person who took the distress, knew that the debt was not due, it is right that there should be a fine for illegal distress *imposed* upon him. In this case, however, the debt was not due at all, and the person who took the distress did not know that it was not due, or though it had been due, it was paid already; but he did not know of the payment, and it is right that he should be free.

If the man who distrains for debt knows that the debt is not due, he shall be fined according to the length he has gone, and *shall pay* five 'seds' if what the law requires be offered to him. If what the law requires be not offered to him, there are five 'seds' due to him, and there are due of him five 'seds,' and also the fine for the illegality which I have mentioned in taking the distress, whether he were certain that it was due, or whether he were doubtful. And though it be due, yet if he were doubtful, he pays five 'seds,' and forfeits the debt in each case. If he were doubtful, and that it is not due, five 'seds' only are due of him, and what the law requires is offered to him in each case of these.

If the man who is sued evades justice, knowing the debt to be due of him, double the debt is payable by him, and a *fine* of five 'seds.'

If he be doubtful, and that it is *really* due of him, he must make restitution, and *pay* five 'seds.' If he be doubtful, and that it is not due of him, or if he be certain, *and* that it is not due of him, five 'seds' are payable by him in each case; and if a person evades it is lawful to take distress from him, whether he owes the debt or not.

If a person distrains, there being no debt due, and knowing that no debt is due, he is fined according to the circumstances of the case, and *pays* five 'seds' besides, if what the law requires is offered to

DISTRESS. — dono, cuma imleacat dona cuic reatib, ocuṛ pīach fo nī do nīmet uat rum. Maṁ cunnṭabairt lair co nōlīg, ocuṛ tarciṛ ṽlīgēṁ [do], īṛ cuic reoit uat rum [nama]. Muna tarṭuṛ ṽlīgēṁ do rum īṛ cuic reoit do o bīobuīṁ. Ma fuaṛ nech ṽia n-īarṭaigēṁ, ocuṛ nī ro fīarṭaig, īṛ cuic reoit uat, ocuṛ lēṁ .cuṛṣuma in reīc acruṛ, ma tarciṛ ṽlīgēṁ do. Muna tarciṛ muṛṛo, nī fūil nī uat na ṽo.

Α ταβαιρτ ηι ραιτῆι υαῤαλ nemio, .i. α ταβαιρτ ι ραιche in nemio υαῤαλ, īṛ cumcech α ṽitīn, .i. ḡraṁ reacheṁ, .i. anṭīṛ ṽo, nī pīitī cumatṽo ρaitēi υαῤαλ nemio.

Cio fo ṽera co fūil eṛic ī reīmalḡ na aṭḡabala ṽo bṛeīṁ ī n-aiṛlīṛ aiṛē aiṛo no eclara α cam, ocuṛ co fūilīṁ cuic reoit ī mbṛeīṁ na haṭḡabala ī ρaitēi ḡraṁ reēṁ ī nuṛṛaṽuṛ? īṛ e ρaṁ fo ṽera, ṽoēa roḡail ṽo ṽenam ṛīṛ in aṭḡabail ī ρaitēi ḡraṁ reēṁ ī n-urṛaṽuṛ na ṛīṛ in aṭḡabail ī n-aiṛlīṛ aiṛē aiṛo, no eclara ī cam, ocuṛ coīṛ cīa no beṁ cuic reoit on ṽi ṛucur-ṽar in aṭḡabail ī ρaitḡi ḡraṁ reēṁ ī n-urṛaṽuṛ; no dono luḡa lamar roḡail ṽo ṽenam ṛīṛ in aiṛo nemeṁ in in n-aṭḡabailaṁ ī cam na ī n-urṛaṽuṛ.

O'D.43,43. [In ṽuime ṛuc in aṭḡabail ī ρaitēe neime, mun pēṽiṛ cuṛub ρaitēe nemio, ocuṛ nī fuaṛ coṁnuch ṽan fīarṭuṛēṁ, no cé fuaṛ, nī ro fīarṭuṛ, ocuṛ ṛlān ṽo; no cin cuṛ fīarṭuṛ, muna pēṽiṛ buṽeīn ḡuṛub ρaitēe, īṛ ṛlān ṽo. No cumatṽo lēṭṛiaḡ cach anṭīṛ ann.

Maṁ ro pēṽiṛ réin ḡuṛ ub ρaitēe neimeṁ, cin cu pēṽiṛ, máṁ fuaṛ coṁnuch ṽan fīarṭuṛēṁ, ocuṛ nī fīarṭuṛ, īṛ cuic reoit ṽṛiṛ na ρaitēe ann, ocuṛ cuic reoit ṽṛiṛ na haṭḡabala; no cumatṽo aon cuic reoit ṽoīb aṛoen, ocuṛ α ṽa ṽṛian ṽṛiṛ na ρaitēe, ocuṛ aon ṽṛian ṽṛiṛ na haṭḡabala.

¹ *Septenary grade.*—In a subsequent part of the *Senchus Mor*, it is provided that in certain cases part of the distress was to be carried to one of seven foruses, viz., the forus of the Ollamb, of the Brehon, of the Aire-iter-da-aire, of the Aire-desa, of the Aire-tuise, of Aire-ard, and of the Aire-forgaill.

him. But if it is not offered, there is nothing due to him or of him ; DISTRESS. —
or now, *according to others*, the five 'seds' are remitted, and the fine
got from him is according to the length he went. If he is doubtful
whether it is due, and if what the law requires is offered to him,
five 'seds' only are due of him. If what the law requires has not
been offered to him, five 'seds' are due to him by the defendant. If
he found a person of whom he might have asked, and that he did
not ask, five 'seds' are due of him, and he forfeits one-half the debt
which he demands, if what the law requires has been offered to him.
If it has not been offered, there is nothing due of him or to him.

To remove it into the green of a noble dignitary, i.e. to bring it
into the green of a noble dignitary, expecting him to be able to protect it, i.e. *one*
of the septenary grade,¹ i.e. he is in ignorance, and does not know that it is the
green of a noble dignitary.

What is the reason that there is 'eric'-fine for neglecting to bring
the distress into the pound of an Aire-ard or of a church in the
'Cain'-law, and that there are five 'seds' for bringing the distress
into the green of one of the septenary grade in 'Urradhus'-law ?
The reason is, because it is more likely that injury would happen
to the distress in the green of one of the septenary grade in *contem-*
plation of 'Urradhus'-law than to the distress in the pound of the
Aire-ard, or of the church in *contemplation of* the 'Cain'-law, and
it is right that there should be a *fine of five* 'seds' from the person
who brings the distress into the green of *one of* the septenary grade
in 'Urradhus'-law ; or, indeed, there is less attempt made to do
injury to the high dignitary respecting the distress in *contemplation*
of the 'Cain'-law than of the 'Urradhus'-law.

The person who brought the distress into the green of a dignitary,
unless he knew that it was the green of a dignitary, and if he did
not find a sensible adult of whom to make inquiry, or though he did
find one, if he did not inquire, is free ; or although he did inquire,
if he did not know himself that it was the green of a dignitary, he
is free. Or, *according to others*, there is half fine for every case of
ignorance.

Whether he knew himself that it was the green of a dignitary, or
whether he did not know it, if he did meet a sensible adult of whom
to inquire, and yet did not inquire, five 'seds' are due to the owner
of the green, and five 'seds' to the owner of the distress ; or a single
fine of five 'seds' is due to both, of which two-thirds are due to the
owner of the green, and one-third to the other.

DISTRESS. Μάρ το mac 1 n-aír icca leōtipe ro riapfuid, ocur do geba coonuc, cúic feoit uadapum ann, ocur leōt cúic feoit ón mac. Μάρ το mac 1 n-aír icca aithgima ro riapfuid, ocur do geba coonuch, cúic feoit uadapum ann, ocur aithgima na n-aile ocur na n-airbe ón macc.

Μάρ το mac 1 n-aír icca aithgima ro riapfuid, ocur do geba mac 1 n-aír icca leōt oípe, leōt cúic feoit uadapum ann, ocur aithgim na n-aile ocur na n-airbe ón macc; ocur in mac do teclumud na h-aḡgabála in gac maō oib rin can aḡtoicé impe. No donno, cibé duine oár riapfuid, muna fuair duine bu olerou, ir rlan do.]

Α ταβαιρε το ρναουο, .i. το comairci. Αρ ευαλαιns α ευρηταισχι, .i. faeram oḡacbaíl uirri, .i. cruí. Maō cen airir rinaitε, .i. uol por culu, .i. in faerma irlan do, .i. maō cin fir faerma i n-écmair gabur in athgabáil. Maō do ρναουο ρο gabtar he, .i. maō do ρναουο ρο gabtar he, .i. iar fir turthuḡar acruí, irrechtmaō n-eneclainne ocur cuic feoit. Αρ ρenar los nenech in rinaitε, .i. ir uair epnithep los enech fir in faerma don athgabail do lecon pon caill, ocur am bia por los enech anō do beō na laim re re na raire, re re anta acenta in feoit, .i. no rechtmaō eneclainni ma oar cro no gabal tipe. Suitch na h-athgabála, .i. impat in athgabail in ni hirin in a hanao i laim cinraig. Co ρο gabaiter aithepach, .i. co ρο gabēer athapach rechtur aile, .i. iar mbliadain maō tar cró no gabail tiri, no aḡtoicheō ρο cétoir maō ar faerma cenae.

Μαο ρο uirfaem in biobair apao i faeram, ocur ρο airbeir ρia tporcaō airgeibirō gneim don feichemaim toicēda, a apao conach ecin do athapao, ocur faerair olixēō in biobair can tporcaō air re in faerma.

Μαο ρο uirfaem in biobair apao, ocur tporcaō i faeram, cia no airbepeō a faeram ρia ngabail athgabála de, teit turrtuḡao la rogail ann; ir rlan athgabail do gabail de.

¹ *Exemption.*—There were periods at which persons were entitled to certain exemptions respecting the payment of debts. On the death of the King of Ireland, or of the successor of St. Patrick, every one in Ireland was entitled to a year's exemption. On the death of the king of a province, every one in the province had exemption for three months. On the death of the king of a cantred, there was one month's exemption, &c. Every chief had the privilege of giving protection during his life for the same length of time as that of the exemption which would happen at his death.

If he inquired of a youth at the age of paying half 'dire'-fine, though he might have found a sensible adult, five 'seds' are due of him for it, and half five 'seds' of the youth. If it was of a youth at the age of paying restitution he made the inquiry, though he might have found a sensible adult, five 'seds' are due of him for it, and of the youth restitution of the stakes and palisades. DISTRESS.

If he inquired of a youth of the age of paying restitution, though he might have found a youth of the age of paying half 'dire'-fine, half five 'seds' are due of him for it, and of the youth restitution of the stakes and palisades; and the youth shall collect the distress in every instance of these without any second suit respecting it. Or, indeed, whatever person he has made the inquiry of, unless he could have found a more lawful person, he is free.

To take it from a protection, i.e. from a place of protection. In which it could be protected, i.e. to get protection for it, i.e. for the cattle. Without allowing it to remain in the protection, i.e. to go back, i.e. under the protection he is free, i.e. if the distress has been taken without knowledge of protection, in the absence of the owner. If it has been taken from such a place of protection, i.e. if it has been taken from a place of protection, i.e. after the knowledge of its being under protection, it (*the fine*) is one seventh of honor-price and five 'seds'. The honor-price of the protector shall be paid, i.e. the honor-price of the protector, taken out of the distress, is to be forfeited, and the thing which is allowed for honor-price shall remain in his hands during the fixed period, i.e. during the lawful time of the stay of the cattle, and the seventh of honor-price only if it has been taken from a fold or angle of the country. There is return of the distress, i.e. this thing returns the distress and causes it to remain in the hands of the debtor. Until another distress is taken, i.e. after a year, if taken from a fold or an angle of the country, or it shall be sued for again immediately, if it had been taken while under protection.

If the defendant has submitted to receive notice during a period of exemption,¹ and he announced it before being fasted upon, the notice takes effect for the plaintiff, so that he is not obliged to serve a second notice,² and the law frees the defendant from being fasted upon during the period of the exemption.

If the defendant has consented to receive the notice and to be fasted upon during the exemption, though the exemption was announced before the taking of the distress from him, compensation for damage shall be for it; and it is safe to take the distress from him after the exemption.

² Second notice, i.e. after the expiration of the time of the exemption or of the protection.

DISTRESS.

Ʋaeram Ʋin tainic Ʋe Ʋe n-apair̃ ocuf Ʋroir̃c̃ti, ocuf maƲ Ʋe Ʋe na Ʋreiri inceimniḡti tainic in Ʋaerum Ʋin, ãt ma Ʋo air-beir̃ẽd̃ a Ʋaeram Ʋo cetoir̃, Ʋaerair̃d̃ bliḡẽd̃ he can athḡabail do ḡabail de Ʋe Ʋe in Ʋaerma.

Man Ʋo airber̃tnaig a Ʋaeram cur ḡabar̃d̃ athḡabail de, iƲ anar̃d̃ dẽchmair̃e ar̃ in athḡabail.

Ma Ʋo ḡabar̃d̃ athḡabail Ʋar̃ ƲiƲ Ʋaerma, i n-ecmair̃, no Ʋar̃ airber̃t Ʋaerma i Ʋiar̃dnair̃e, cuic Ʋeoir̃t d'̃Ʋi in Ʋaerma añn, ocuf cuic Ʋeoir̃t d'̃Ʋi na haḡḡabala; no cumar̃d̃ aen cuic Ʋeoir̃t doir̃b ar̃aen, ocuf da Ʋriar̃n d'̃Ʋi in Ʋaerma, ocuf aen Ʋriar̃n d'̃Ʋi na haḡḡabala.

MaƲ cen ƲiƲ Ʋaerma, i n-ecmair̃, Ʋo ḡabar̃d̃ athḡabail de, loḡ enech ƲiƲ in Ʋaerma don athḡabail do lẽcun Ʋo caill, ocuf a Ʋuil añn õ̃a Ʋin amar̃d̃ do bĩt̃ i Ʋair̃e Ʋe Ʋe in Ʋaerma, ocuf anar̃d̃ aicenta na Ʋet iar̃ Ʋin.

O'D. 45. MaƲ cen airber̃t Ʋaerma i Ʋiar̃dnair̃e Ʋo ḡabar̃d̃ athḡabail de, anar̃d̃ dẽchmair̃e ar̃ in athḡabail ocuf dĩch̃im nãne dec, ocuf ãa in [Ʋoerum] i com̃reimniḡar̃d̃ Ʋe dẽchmair̃d̃ ocuf Ʋe ãne dec uil̃ aññĩn.

Mão ta in Ʋaeram i com̃reimniḡar̃d̃ Ʋe dẽchmair̃d̃, ocuf ni Ʋuil Ʋe ãne dec uil̃, anar̃d̃ dẽchmair̃e uir̃i, ocuf cĩo be doib buir̃a, a Ʋuil [añn] don Ʋaeram iar̃i in dẽchmair̃d̃, no dĩch̃im aicenta na Ʋet, cur̃ ab̃ eo buir̃ dĩch̃im dĩ iar̃ Ʋin dẽchmair̃d̃.

Ma ta in Ʋaeram i com̃reimniḡar̃d̃ Ʋe dẽchmair̃d̃, ocuf ni Ʋuil iar̃ Ʋin dẽchmair̃d̃, anar̃d̃ dẽchmair̃e uir̃i ocuf a dĩch̃im aicenta bũdein, uair̃ ni Ʋuil in Ʋaeram iar̃i an dẽchmair̃d̃.

MaƲa ḡair̃oi in Ʋaerum na dẽchmair̃d̃, ocuf iƲ Ʋia in Ʋaerum na anar̃d̃ aicenta na Ʋet, ocuf iƲ eo iƲ anar̃d̃ dĩ Ʋe in Ʋaerma, ocuf a dĩch̃im aicenta Ʋein iar̃ Ʋin.

Ʋaeram tainic Ʋin Ʋe apair̃d̃, ocuf Ʋroir̃c̃ti ocuf Ʋreiri inceimnĩti; ocuf maƲa a nãm̃iƲi añta tainic an ƲaoƲam, com̃reimniḡar̃d̃ ĩti in ƲaoƲum ocuf an Ʋ-anar̃d̃, cĩo be doib buir̃ Ʋia, ḡur̃ ab̃ eo buir̃ anar̃d̃ dĩ.

MaƲ a n-ãm̃iƲi dĩch̃ma tainic an ƲaoƲam, com̃reimniḡar̃d̃

¹ *Adjustment*, i.e. the time of the exemption and the time of the stay shall be compared, and whichever of them is the longer shall be the stay.

This was an exemption which occurred during the period of the notice and the fasting, and if it is during the period of the three days grace that that exemption has come, yet if the exemption has been at once made known, the law frees him from having the distress taken from him during the period of the exemption. DISTRESS. —

If the exemption was not announced until the distress had been taken, there shall be a stay of ten days upon the distress.

If distress has been taken, notwithstanding the knowledge of the exemption, in the absence of *the owner*, or notwithstanding the announcement of the exemption in his presence, five 'seds' are due to the protector of the exemption for it, and five 'seds' to the owner of the distress; or it is a *single fine* of five 'seds' to them both, of which two-thirds are for the protector of the exemption, and one-third for the owner of the distress.

If the distress has been taken from him *by a person* without a knowledge of the exemption, in his absence, the honor-price of the protector of the exemption taken out of the distress is to be forfeited, and what remains thereafter is to be free during the period of the exemption, and the natural stay of the 'seds' besides.

If the distress has been taken in his presence without announcement of the exemption, there is a stay of ten days upon the distress, and a delay in pound of eleven days, and the exemption is concurrent with both the ten and the eleven days then.

If the exemption be concurrent with the ten days, and not with ten and eleven days both, there is a stay of ten days upon it (*the distress*), and whichever of them is longer, *viz.*, the remainder of the exemption after the ten days, or the lawful delay in pound of the 'seds,' it shall be the delay in pound after the ten days.

If the exemption extends to the ten days, and does not go beyond the ten days, there is a stay of ten days upon it, and its own lawful delay in pound, because the exemption does not go beyond ten days.

If the exemption is shorter than the ten days, and longer than the lawful stay of the 'seds,' then its stay is the period of the exemption, and its own lawful delay in pound remains afterwards.

This is an exemption which occurred before the period of the notice, and the fasting, and the three days grace; and if the exemption occurred in the time of the stay, *there shall be* an adjustment¹ between the exemption and the stay, and whichever of them is longer, it shall be the stay.

If the exemption occurred in the time of the delay in pound, there

shall be an adjustment between the exemption and the delay in pound, and whichever of them is longer, it shall be the *period of* DISTRESS.
delay in pound.

If it occurred during the period of forfeiture, it does not save the *distress from the expenses of feeding and tending*, nor from the forfeiture, because the exemption afforded by a living person does not follow the distress out, though the exemption on account of a death does.

Five 'seds' for neglecting to redeem every distress was the fine fixed by Morann; and there are three 'seds' for every day that it is neglected to be redeemed to the end of its period of delay in pound, except what the law of exemption protects.

Five 'seds,' i.e. two cows. For neglecting to redeem every distress, i.e. of a debtor, i.e. five 'seds' is the fine which was fixed by Morann to be paid for the neglecting to redeem every distress for every natural day since the period of forfeiture arrived, i.e. it is in the Bretha Nemedh this is set forth, and the three 'seds' are equal to the five 'seds' in distress with time, i.e. five for the distress of the debtor, a 'sed' for every day; but there are three 'seds' for every day for the distress of the kinsman. And there are three seds, i.e. I insist or maintain that there are three 'seds' due of him every day since the period of forfeiture set in until the full completion of the forfeiture; they are the same as the five 'seds' mentioned before. Every day, i.e. for every day except the first day, for which there are five 'seds,' and three for every day afterwards to the end of the delay in pound, i.e. from the period of the feeding forth delay in pound extends. Three 'seds,' i.e. three incalf cows for two cows after calving. Except what the law protects, i.e. except what the law of exemption protects; for the distress shall not be forfeited if these exemptions exist, i.e. ignorance, or incapacity, or minority, or injury through inadvertence.

To be asleep avails no one; he cannot take immediate distress who is not able to bind it; nothing saves the active adult; let each attend to his proper duty; let it be closed up in the sheds at the proper hours; no person who is under protection is qualified to sue; no one sues who cannot recover it from the sheds of the residence, until it is put to witnesses to decide that it is legal distress.

DISTRESS. Ní bí lérach nach ruanach, .i. in tí no do gab in athgabail, .i.
 — in tí bírring ruan ian niaétain a faire cuici ir uada tuicit na ba peiri.

O'D. 47. [Iar mbreét faíreac do; uair nocha rachair in aṣgabail a fog-
eilt nach i mbreét nacha lobuṁ, no cu ruactur a faíreac; ocuṁ maṁ
aṣgabail inbleoguin om hi, bet cuic feort ne taob rin, ocuṁ nochu
nṁuil ní don cintach; ocuṁ cumad ann no bet rin ir in faíreac fṁit
ṁlét in tan tainic in t-inbleoguin amach i noeguro a aṣgabala;
ocuṁ muna táinic cin cu faíreac fṁit ṁlét he nochu nṁuil eiric
ann ó'inbleoguin.]

[illegible]

Ni mág, ní fuairí, ní fúlla, ní aúgaire, ní buachaill,
ní cnette cuaine, ní gairbheir an-aetairn fúí dlígrí na
updlígrí na foppechta tuairthe he, acht cor in glair,

To be asleep avails no one, i.e. the person who has taken the distress, DISTRESS.
i.e. the person who is asleep on the arrival of his notice to him forfeits the cows themselves, i.e. the fourth part of every distress, i.e. it is not to a person's advantage to be asleep and not receive the notice of the distress; or, the person who sleeps after receiving it, and does not go to redeem the distress, or does not sue lawfully, "sloth takes away his welfare." He cannot take immediate *distress* who is not able to bind it, i.e. he is not able to carry the distress out who is not able properly to bind it during its stay in the hands of the debtor, i.e. unless he is a law agent. Nothing saves the active adult, i.e. his being employed at his proper profitable occupation does not avail the sensible adult who is upon his legs, and does not send the notice of the distress.

This is after giving notice; for the distress shall not be charged with feeding, or tending, or *finis* for neglect to redeem it, until the notice of it is sent; and if it be the distress of a kinsman, there shall be five 'seds' besides *for not sending notice*, but nothing is due to the defaulter; and where this happens is in the case of notice by the track of the cattle, where the kinsman came out after the distress; and if he did not come out, even though it be not notice by the track of the cattle, there is no 'eric'-fine for it to the kinsman.

Let each attend to his proper duty, i.e. the one man is to bring the notice of the distress and the other is to redeem it, or act in the manner required by the law. Let it be closed up in the sheds, i.e. it is shut up in the sheds in which men are scarce, i.e. in the cowshed, as appointed by the legal regulation of the hours, or within the hours which were appointed for them between the third hour and evening, or after notice and fasting, or after the three days of grace, i.e. between the rising of the sun and its setting, for it is not right to take it at night, unless of urgent necessity. No person who is under protection is qualified to sue, i.e. there shall be no suing of distress by the person who is under the protection of another; i.e. the stranger shall not sue another man after it is known that he is under protection, i.e. the man who is under protection cannot sue or be sued. No one sues who cannot recover it from the sheds of the residence, i.e. he does not sue to take distress who has not an interchange of cattle with increase of growth, or cattle with increase of habitations, i.e. the stranger, unless he has a native along with him who has full *honor-price*, or unless he has seven habitable houses, i.e. the stranger, until he has the legal qualification by which he can take it. Until it is put to witnesses, i.e. until witnesses are sent for to take the distress along with him. That it is legal distress, i.e. that he took the distress legally, i.e. that he had the legal qualification.

No labourer, no 'fuidhir,' no imbecile vagrant, no shepherd, no cowherd, no cart-boy is distrained in a decision about debts due of himself or others, or for the regulations of a territory, but his foot is fettered

DISTRESS. — no bpaig̃ fpu riam, fpuum a fpeirlige na dlegat bia-
thad acht bochtan, no uphælan, no baipgen huaral
laithe, cona hanðolonn, conad fpu a cenð cuinðpugtheip
pomama techta.

Ní mug, .i. noa n-athgabail aile gabur don mug daer aet ma ro fpu.
Ní fpuoir, .i. daer fpuoir, no in deorad, .i. daer acenta, .i. [daer]
gabla. Fuilla, .i. raitech, .i. bir for ullatect, .i. tuine uilman bir for
ribal a hinad o'inas. Augaire, .i. bir ac gaire ai, .i. na cairech.
Daachail, .i. cu cométa na mbo. Ní crette cuaine, .i. cairat na
nogseine, in facaire, no in tamain pílí, .i. gilla na pílí, .i. gilla upraic,
.i. cometeche; caich bir abailu imbaile, co cuirtear caich iur fair; gilla
upraic innro. Ní gairbtheip an aetaim, .i. noa gabur a netmanuagad
neich eile fpuir, ni dlegur oib ar a noaigur, no ina cinatib fein, .i.
cinad athgabala oib, .i. a cin uoein, no cin a n-athar no a penathar.
Upoligis, .i. a ualgar neic eile, .i. in cinatib a compocair. Na
porrechta tuaithe, .i. nach in riach fpuirgíoceta dlegur ip in tuait,
in in riach coruira fine, no rímaet cairtí no ruba ocup ruba, .i. coitcenð
oib uil inrin, .i. cin tuaití coitcinne. Acht cor í nglaip, .i. cin bit
i cuimruig. No bpaig̃ fpu riam, .i. bpaig̃ fpu í mbi amail fein, no
fpu inro luim, fpuin rlabrao, a cin for in tuait a coitcinne. Fpuum
a fpeirlige, .i. ip fpu a mbet na lise fpu in cinad, no fpu in rlabra.
Na dlegat biathad, .i. noa dlegat biathad aet lan eini in boicht
in foðlan in meirpin, in compat bechi cuibreð, no lan eini in bochtan
do luim, .i. leirtear bec, ocup da lan dec uoi eipci iped teit ino [in daia-
nai oib], in-amrur loma, ocup arail a naimrur arba, .i. leð bapgin.
Uphælan, .i. cael a da hor, a da himel, .i. in leðbaipgen, .i. cén bit í
cuimruig. Baipgen huaral laithe, .i. baipgen caic no noðlac, no
domnaig. Cona hanðolonn, .i. do in no do luim. Conad fpu a
cenð cuinðpugtheip pomama techta, .i. co tirat a cin fpu dliged,
.i. cur ab daer a cenð cuinðpugtheip in mo mamuagad, no in gneim dlegur
oib, no comairgtheip cuinn tar a cenð fon gnuimrao techta dlegur oib
ambet amlaod rin, no co noechrat a lobad uile.

C. 2664.

O'D. 48.

[Ruiofer athgabala na daime ro do fpuir luðair, .i. ar a
n-depoile, ocup], a roga don tuine dgligir riacha do na dui-
nib feo iniat buoin gebur in athgabail, no ine a cpoð; no dono
cena, cemað he a roga a cpoð do gabail í n-athgabail noa oir;

¹ *Kinsmen*.—Called in Anglo-Irish records, the law of Kincogus.

² *Milk-time*, i.e. at the season when milk is plenty.

or a chain *put* about his neck, and during his imprisonment he is not entitled to any food except the 'bochtan,' or the 'urchaelan,' or the cake of the noble festival with its obsonium, until their chiefs compel them to do their duty.

No labourer, i.e. no other distress is taken from the bond-labourer *but his body*, except as follows. No 'fuidhir,' i.e. the bond-'fuidhir' or the stranger, i.e. the natural bondsman, i.e. the hereditary bondsman. Imbecile vagrant, i.e. the wanderer who is moving about, i.e. an honest person who is moving from place to place. Shepherd ('ai-gaire'), i.e. who is minding 'ai,' sheep. Cowherd, i.e. the keeper of the cows. Cart-boy, i.e. the cart of the farmers' children, i.e. the 'sacaire,' or the 'tmain file,' i.e. the servant of the poets, i.e. the young guide, i.e. who accompanies all from place to place, and every information is asked of him; he is called the 'gilla urraith.' Is not distrained in a decision about debts, i.e. is not distrained in a decision about debts due by another person, or for the debt which is due of him on his own account, or for his crimes, i.e. the decision respecting distress to *be taken* from him for his own liability, or the liabilities of his father, or his grandfather. Or others, i.e. on account of other persons, i.e. the liabilities of their kinsmen.¹ Regulations of a territory, i.e. nor the lawful debt which is due in the territory, i.e. the debt of the tribe regulation or the 'smacht'-fine, for the inter-territorial regulations or the services of attack and defence, i.e. this is common to them all, i.e. the debt of the country in general. But his foot is fettered, i.e. while he is in confinement. Or a chain *put* about his neck, i.e. a prisoner on whom it is put as a punishment, i.e. the bare links, i.e. of the chain, for the crime of the country in general. During his imprisonment, i.e. it is true that he lies *imprisoned* for the crime, or lies down with the chain. Not entitled to any food except the 'bochtan,' and the 'urchaelan,' i.e. he is not entitled to any food but the full of the poor man's vessel, the 'meisrin,' while he is in confinement, i.e. the full of the poor man's vessel of milk, i.e. a small vessel, which contains twelve times the full of a hen-egg, the one in milk-time,² and the other in the time of corn, i.e. half a cake. 'Urchaelan,' i.e. it is narrow at both extremities, at both ends, i.e. the half cake, i.e. while he is in confinement. The cake of the noble festival, i.e. the Christmas or Easter cake, or the Sunday cake. With its obsonium, i.e. of butter or of milk. Until their chiefs compel them to submit to law, i.e. until their chiefs submit to law, i.e. until the obedience or the claim due of them is adjusted, or their chiefs are bound for them that they do the proper duties due of them, and *if they do not*, they shall so remain *imprisoned* until they shall all become forfeited.

These persons are themselves liable to be taken in distress, according to the book, i.e. on account of their insignificance, and the man to whom debts are due of these people has his choice whether he will take themselves in distress or their cattle; or, indeed, *according to others*, though it should be his choice to take their cattle in distress, it will not be lawful to do so; and though they should wish that *such* dis-

DISTRESS. ocur cemad e a rogarum athgabail do gabail doib, noca geibthar aít ríat bodein, aít a mbet ina ruioleir athgabala do reir Senchura, cio im a cinad bodein, cio im éinad a comocair, cio im cinad ir luga inait, cio im cinad ir cutruma rriu, cio im cinad ir mo inait; no dono, cumad anó ro beir a ngabail ina i n-athgabail, in tan ir im cinad ir cutruma rriu, no ir mo inait, ocur ni ruilet reoit acu.

Mára cin ir luga ináit, ocur atait reoit acu uodein, ir cuic reoitá doib uodein ina gabail a n-athgabail. Muna ruilet reoit acu [ir] ancer athgabala do riasail riu; ocur a ngabail uodein in athgabail, ocur inoethem in duni ro gab iat í n-athgabail do riasail umpu. Ocur mar e a inoethem co naé meram leir iatrum na in cutruma ro olis, no cumá ferir leir iatrum [ná in cutruma ro olisíó], amuil ro beir in uilídetá i laim ocur in re iatrua ríagá in uilíatáio i lobad ir i re iatru a tiasatrum. Mar i inoethem conro mera leir iatrum na in cutruma ro olisíó, noá gabano anó rum aít gheim cumáile, ocur in re ar a ríatru cumal oi retáib i lobad ir i re iatru a tiasatrum, ocur gáibet aráen athgabail do retáib eile; ocur mo na cumal in cutruma ro olis anó rin; ocur mara luga na cumal, in re arága in bec rin do retáib i lobad ir e re iatru arága a cutruma doib rium; ocur ríar n-athgabala do riasail riu in imaríaró ruil ríunó co ríá cumáil.

Ánáo ocur oíthim oírua ro aicneó na ret imar gabad i n-athgabail iat, ocur rogeilt ocur bléit áen anmann do ruí leo, ocur lobad do dul ina cenó o do ríagá amírer lobá.

O'D. 49. Mar im cinad in uiríaró ro gabad [in-athgabail] iat, ir cuic reoit do dul i lobad doib ar cáé láití naicíná. Mar im cinad teoráda ir leir cuic reoit. Mar im cinad murcuiríte ir cethruime cuic ret.

C. 2666. In dáer, mar im cinad na uiríaró [no a tiasatrua] ro gabad

treſs ſhould be taken from them, it ſhall not be taken, but they themſelves ſhall be taken, provided they be perſons liable to be themſelves taken in diſtreſs, according to the Sencus, whether for their own liabilities or the liabilities of their kiſmen, whether for a liability which is ſmaller than their own value, or a liability which is equal to their own value, or a liability which is greater than their own value ; or, *according to others*, they may themſelves be taken in diſtreſs only for a liability which is equal to their own value, or which is greater than their own value, and when they have no property.

If it be for a liability which is ſmaller than their own value *they have been taken*, and that they have property, there is a *fine* of five ‘ſeds’ due to them for having been taken in diſtreſs. If they have not property, then they are ſubject to the rule of doubt of diſtreſs ; they themſelves are taken in diſtreſs, and the intention of the perſon who took them in diſtreſs is the rule reſpecting them. If his notion is that they are not of leſs value to him than the amount due to him, or that he deems them of greater value than the proportion due to him, then, as the total in hand (*the value of the ſlave*) is to the entire debt due, ſo is the time in which the total due would become forfeited to the time in which he becomes forfeited. If his notion is that they are of leſs value to him than the amount due to him, he then gets but a claim to a ‘cumhal,’ and the time in which a ‘cumhal’ of ‘ſeds’ would become forfeited is the time in which he becomes ſo, and he ſhall take in diſtreſs other ‘ſeds ;’ and the amount due to him at that time was greater than a ‘cumhal ;’ but if it be leſs than a ‘cumhal,’ the time in which that ſmall amount of ‘ſeds’ would become forfeited is the time in which his proportion of them would become ſo ; and the common rule of diſtreſs ſhall regulate the exceſs in this caſe until it amounts to a ‘cumhal’.

They ſhall have ſtay and delay in pound according to the nature of the ‘ſeds’ reſpecting which they have been taken in diſtreſs, and *the expenſe* of feeding and tending of one animal ſhall accumulate with them, and forfeiture ſhall be added when the period of forfeiture ſhall have arrived.

If it be for the liability of a native they have been taken in diſtreſs, five ‘ſeds’ of them ſhall be forfeited every natural day during the period of forfeiture. If it be for the liability of a ſtranger, it is half five ‘ſeds.’ If it be for the liability of a foreigner, it is one-fourth of five ‘ſeds.’

If a bondsman has been taken in diſtreſs for the liability of a

DISTRESS.

DISTRESS. in athgabail he, ir cuic reoit do dul i lobad ar caé laiti n-ai-centa
de ocur let cuic ret, mar im cinad deorad, ocur cethruimi cuic
ret, mar im cinad murcuirte.

O'D. 614. Mar ina cinad buoin ro gabad in daer in-athgabail, rogelta
ocur blet do dul ina cenn, ocur noca teit lobad; ocur ir re in
[roget] teit na cenn miach do dul i lobad de ar caé laite
n-ai-centa, mar ima cinad buoin, no retmad meic mar im
cinad inbleogan.

O'D. 50. In luas fir rognuma noian fuil deitbir cinas na inbleogan
i let fir; acé mar ealadach ro bui aca comet, rreparall do
ar caé laithi n-ai-centa. Mara nemeladnac, no glar, no gemel
no geibend [no rlabrad cu peim] ir let rreparall do ar caé
laithi n-ai-centa.

C. 2666. [Mara luza naiti, ocur ro gabad iatrum i nathgabail, ancer
athgabala do riasail ann; cethraime cuic ret don uprad, oet-
mad cuic ret don deorad, ocur in feirio rano deg cuic ret don
murcuirte; ocur noia nruil rmaet do daor ocur noia nruil
uad. Ocur noia nruil uil in cinad aza annrin do retair;
ocur da mbeir, ocur ro gabad rom i n-athgabail, ir cuic reoit
don uprad, ocur in cobrodail ceona air.

Ocur comad ann bu ruirdey athgabala iat in tan na fuil
uil in cinad oca; no ció bec ció mori ber acca do retair, ir
cuic reoit ina gabail fein, co ro gairter in bec rin no in mori
rin ar tur.

Mairi ocur cricha d'atregad ar in baile in ro gabad iat co
porur in feicheman toichda, ocur anad ocur toichim orra ro
aiche na ret, ocur rogeilt ocur blet aon annman do ruit ruu
uile, ocur lobad do dul ina cenn o tair aimir lobta; ocur da
tairmuirte diair re coimeo, do beirir da blet. Ocur dama
rlabra do beir eturra, do beir letreparall ann gaé lae, ció. a
cain ció a n-upradur.

Ocur iré ir eladnac ann, glar, no gemel, no rlabra; ocur
iré ir eladnac ann caé ni o ta rin amach. Ocur noia nruil

native or of his chief, five 'seds' of the *value* of him shall be forfeited every natural day, and one-half of five 'seds' if for the liability of a stranger, and one-fourth of five 'seds' if for the liability of a foreigner. DISTRESS.

If a bondsman has been taken in distress for his own liability, *expenses of feeding and keeping* shall accumulate upon him, but forfeiture shall not ; and the feeding which shall accumulate upon him is a measure of *corn* to be forfeited every natural day, if taken for his own liability, or the seventh of a measure if for the liability of a kinsman.

As to the wages of his keeper, there is no difference of debtor or kinsman with respect to it ; but if it is an 'eladhnach' that secures him, there shall be a 'screpall' for it for every natural day. If it be an 'aneladhnach,' or a lock, fetter, or gyve, or a chain causing pain, there shall be half a 'screpall' for it for every natural day.

If persons be taken in distress while less than their value is due, doubt of distress shall regulate the case ; one-fourth of five 'seds' is due to the native, one-eighth of five 'seds' to the stranger, and the sixteenth part of five 'seds' to the foreigner ; and no 'smacht'-fine is due to or of the bondsman. In this case they had not the amount of the liability in 'seds ;' but if they had, and that they themselves were taken in distress, *then* five 'seds' are due to the native, and the same amount is due of him.

The time that they are themselves liable to be taken in distress is when they have not the amount of the liability ; or, *according to others*, whatever property they have, whether little or much, there is a fine of five 'seds' for taking themselves, unless that little or that much be first taken.

The places and the territories from which they have been taken to the dwelling of the plaintiff, are to be considered, and there is a stay and a delay in pound for them according to the nature of the 'seds,' and the *expense of feeding and tending* one animal shall accumulate on them all, and liability to forfeiture shall arise when the period of forfeiture shall have arrived ; and if it be required that two persons should keep them, there shall be charged the double *expense of tending*. And if it be a chain that is between them, there shall be half a 'screpall' for it for every day, whether in 'Cain'-law or 'Urradhus'-law.

'Aneladhnach' means a lock, a gyve, or a chain ; and 'eladhnach' means everything besides. And there is no difference in the *expense of*

DISTRESS. *deébhí ambíó cíó im a cínadó bódein, cíó im cínadó n-inbleogam, ocuṛ nóca nṛuíl deébhí a rogeilt nach ambleit. No ono, co mbeit amail inoiri lebar.*

Mar íat fein gabar i n-athgabail dāma ferir leir a reoit do gabail i n-athgabail, ocuṛ ní fuair in ne iarṛ a rachad cumal a lobad ír e ne iarṛ riasatrom fein. Mara ferir leir a ngabail rím a n-athgabail nar a reoit, in ne iarṛ a riasa in uiliatado a lobad ír e ne iarṛ a teoirim.

Mó ina in coirpóire in ní ro oleacht anó rín, nó ír eutrima rir. Ocuṛ dāmad luga in ní ro oleftea anó ina in coirpóire, cuic reoit do sul a lobad de ar gac laici nāicinta, ocuṛ in imarera biaṛ ann reir n-athgabala do denam de; rogeilt ocuṛ lobad aon anmann do riasailt rir.]

Óopet aiprocra cach n-athgabala la péine, inge ma do nemthib nó ma for nemthib; topet tropcuṛ a tobachraide. Nech nad gella di tropcuṛ ír eluthach na nuile; in di poluing na huile ní dīrenar o dia na duine.

Do pet aiprocra .i. ír nemteṛtaiz lūm aei pocrao apad ar na feinib na athgabail do gabail dib cēna inoṛ eile, .i. apad nama for gnaṛaib feine. Inge ma do nemthib, .i. inge ar aṛt. Aṛta aṛt lūm anó, ma do nemo for araile gnaṛa plata for aeilí, .i. da nemo gnaṛa plata for gnaṛa plata. No ma for neimthib, .i. gnaṛa fein for gnaṛa plata.

O'D. 52. *.i. apad nama for gnaṛaib feine rīa ngabail athgabala dib, apad [ocuṛ tropcuṛ] imurpo for gnaṛaib plata. Dia nacrart na gnaṛa fein na gnaṛa plata cin comgnaṛ [plathaeile] i mailli riu, ír cuic reoit uatib, ocuṛ atchur, aṛnail arbeir a mbreṛta neimeṛ. Ocuṛ ír cin tairgṛin oligeo doib rín; ar dia taircṛea, ro ba oiri a rīach do gṛef.*

Mā do cuaro in gnaṛa feine d'acrato in gnaṛa plata cin gnaṛa plata eile leir, ocuṛ ro arbeireṛ rir, ocuṛ ní taircṛuṛ oligeo do,

their food whether they be *detained* for their own liability or the liability of a kinsman, and there is no difference in the *expense of* feeding or tending. Or, indeed, there is, as the book tells. DISTRESS. —

If it be themselves he has taken in distress and that he would have preferred taking their property in distress, but could not find it, they shall become forfeited in the same time that a 'cumbal' would be forfeited. If he prefers taking themselves in distress to taking their property, the time in which the entire *property* would become forfeited is the time in which they shall become so.

The thing due to him in this case is greater than *the value of the body-fine of the debtor*, or it is equal to it. If the thing due to him should be smaller in value than the body-fine, five 'seds' of it shall be forfeited every natural day, and the excess shall be adjusted according to the law of distress; the *expense of* feeding and the *period of* forfeiture of one animal shall regulate it.

Notice precedes every distress in the case of the inferior grades, except it be by persons of distinction, or upon persons of distinction; fasting precedes distress in their case. He who does not give a pledge to fasting is an evader of all; he who disregards all things shall not be paid by God or man.

Notice precedes every distress, i.e. I deem it more proper to serve legal notice on the inferior grades than to take distress from them in any other way, i.e. notice only *is served* on the inferior grades. Except by persons of distinction, i.e. 'inge' means except. I make an exception here, if it be by one person of distinction upon another, by one of chieftain grade upon another, i.e. by a person of distinction of the chieftain grade upon another of the chieftain grade. Or upon persons of distinction, i.e. by the inferior grade upon the chieftain grade.

That is, notice only *is to be served* on the inferior grades before taking distress from them, but notice and fasting on the chieftain grades. If a person of the inferior grades sues a person of the chieftain grade without having another chief of the same grade along with him, he shall be fined five 'seds,' and shall be non-suited, as stated in the Bretha Neimhedh.¹ This is when what the law requires has not been offered to him; for, if it had been offered, the debt is always forfeited.

If a person of the inferior grade has come to sue a person of the chieftain grade without having a person of the chieftain grade along

¹ *Bretha Neimhedh.*—This is a law tract given in O'D. 2189, *et seq.* which treats of the law of persons of distinction, viz.—learned persons, the clergy, chieftains, poets, judges, and chief artificers.



DISTRESS. *Ír cuic feoirt, ocuṛ áccuṛ co laíte for feétmain for mīr for bliádam. Má ro aibbered mīr, ocuṛ tarcuṛ ólígéd do, ír cuic feoirt ocuṛ áccuṛ do gner. Munar aibbered [.i. imuirin] mīr, ocuṛ ní tarcuṛ ólígéd do [ocuṛ ro troirce,] ír a dá nínólígéd aigaid an-aíðais, ocuṛ na feich d'íc.*

Tópet troircu a tobachraíde, .i. ír remteccu lium troircu orraíde na tobach aghabala díb, .i. la taeb araí, .i. ar ní uirceṛa nama ril doṛuioib.

Óia troirci feichem toicheḁa cin gell do, ír diablaḁ fíach do, ocuṛ diablaḁ mbí, ocuṛ feétmaḁ marbḁa, ocuṛ enecclann, muna tarcuṛ biaḁ do. Óia toirctep biaḁ do ocuṛ ní tabair gell, ír diablaḁ fíach ocuṛ cuic feoirt do nama. Óia toircthep imuirio gell do, ocuṛ ní tarcuṛ biaḁ ír dílṛi a fíac uad ocuṛ cuic feoirt.

Nech naḁ gella dí troircu, .i. nech na tabair gell do rcuṛ troirce, no na gellann ólígéd do taircṛin do roime, .i. iar napaḁ. Ír eluṛhach ná n-uile, .i. nechta, .i. ír eluṛach ná nuile ólígéd, no ná nuile toicheḁa.

.1. inólígíḁ don fechemain apad ocuṛ troircad, ocuṛ aghabail do gabail de im iní nar ólígertar; inólígíḁ donno don bṛbair a elodum im ólígéd .i. ada nínólígíḁ aigíḁ i n-aigíḁ. Óia taircthep imuirio ólígéd do ocuṛ troircu tairir, ír fíach roiní do nimet uad ocuṛ cuic feoirt.

Maḁ he in pep acapap ann elar, ocuṛ ro fíṛi co nṛleguṛ ní de, ír diablaḁ uad ocuṛ cuic feoirt. Maḁ cunḁtabairt lair i nṛleguṛ de, aḁ cunḁtabairt, ír leḁ diablaḁ uad ocuṛ cuic feoirt. Má deṛb lair cona ṛleguṛ de, ocuṛ ní ṛleguṛ, ír cuic feoirt nama ar a nelod; fíḁ donno maḁ cunḁtabairt lair, muna ṛleirṛiṛ iarṛain.

In tí ṛoluing ná huile, .i. in tí imṛuilingṛ ná huile inólígḁe aci buḁim, no ná uile tocheḁa ólígḁeḁa do beir nech eile aṛ cen fíṛeṛa ólígíḁ umpu, .i. in tí leceṛ elod ná nuile ólígéd no ná n-uile toicheḁa, .i. ná huile timna. Ní ṛíṛeṛaṛ o óia ná ṛuine, .i. im pennait

with him, if he be noticed *of the defect*, and what the law requires has not been offered to him, he shall be fined five 'seds,' and shall not sue for a year and a month and a week. If he has been noticed *of the defect*, and what the law requires has been offered to him, he shall be fined five 'seds,' and always non-suited. If he has not been noticed *of the defect*, and what the law requires has not been offered to him, and if he has fasted, there are two illegalities face to face, and the debt must be paid.

DISTRESS.

Fasting precedes distress in their case, i.e. I deem it right that they be fasted upon before distress shall be taken from them, i.e. besides the notice, i.e. it is not notice alone *that is to be given* to them.

If the plaintiff has fasted without receiving a pledge, he gets double the debt and double food, and the seventh of death-fine, and honor-price, if food has not been offered him. If food has been offered him, and a pledge has not been given him, he gets double the debt and five 'seds' only. But if a pledge has been offered him, *and yet he fasts*, though food be not offered, he forfeits the debt and five 'seds.'

He who does not give a pledge to fasting, i.e. a person who does not give a pledge to stop fasting, or who does not offer what the law requires before it, i.e. after the notice. He is an evader of all, i.e. rights, i.e. he is an evader of all laws, or of all suits.

That is, it is unlawful for the plaintiff to give notice, to fast, and to take distress for a thing to which he was not entitled; it is also unlawful for the defendant not to have offered him what the law requires; thus there are two illegalities face to face. But if what the law requires has been offered to him, and that he fasts notwithstanding, he shall be fined according to the length he went, and five 'seds' besides.

If the defendant evades *the law*, knowing that the debt is due of him, he shall pay double *the debt* and five 'seds.' If he be doubtful that it is due of him, and that there is cause for doubt, he shall pay half double the debt and five 'seds.' If he be certain that it is not due of him, and that it is not due of him, it is five 'seds' only for having evaded; thus, also, if he were doubtful, and if it were afterwards *found not to be* due of him.

He who disregards all, i.e. he who is guilty of all illegalities, or who *evades* all lawful suits which another may bring against him without giving a legal answer respecting them, i.e. the person who evades all laws, or all suits, i.e. all order. Shall not be paid by God or man, i.e. as regards penance

DISTRESS. ocyr im eiric, mara e a ber do gner eloð caih; uair eirinnorac laim do ni don Eclair eloð do lecon, ocyr noða denann don gnáro tuaithe, aét eirinnorac leiti, ma ta toéur aici co nðenam maéura de.

Αρα cuicéi for cintah gnáro peime, ocyr athgabail do gabail de. Αρα deémaiðe for inbleogain mára gnáro peime ir inbleogain do, ocyr noða n-eicen tporcað, na tpeiri imceimniḡéi for ceéтар de. Αρα deémaiðe for cintah gnáro πλατα, ocyr αρα deémaiðe for inbleoguin, mára gnáro πλατα ir inbleogain do, ocyr tporcað ocyr tpeire imceimniḡéi for neéтар de. Μαρα gnáro πλατα ir inbleogain do gnáro peime, αρα deémaiðe air, ocyr tporcað, ocyr tpeiri imceimniḡéi. Μαρα gnáro peime ir inbleogain do gnáro πλατα, αρα deémaiðe air, ocyr noða necen tporcað na tpeiri imceimniḡéi.

In tí loingerr na doige peir di tporcuð, iri a bnech la peni, arpen diabul neich ara tpoircther aipe.

In τι λοινγεpp, .i. in τι loingerr ni, ocyr na comoiḡento peir olicið im in ni ina ra tporcað air, .i. brobað, .i. don ti bir ac tporcað air im in ni oliciḡ. La peni, .i. do peir in peinechair. Arpen diabul, .i. ir uair icur diablað na piac im a nðenar in tporcað.

Muna tairctep biað do ir diablað mbið ocyr diablað piach, ocyr in cumal ocyr cuic peoit; ocyr dia tairctep biað do ir diablað piach do ocyr cuic peoit. Dia tincerтар matin ni elair nachae.

C. 2673. Ma tainic gnáro peni o'acra [an gnáro πλατα] cin gnáro πλαχα imaili rui, mar αρα tucurтар, cuic peoit uað; ocyr μαρα tporcað cuic peoit uað, ocyr ni aicepat iarum aéterrach.

Θuine naé pilið rin; ocyr μαρα pileð he, mar αρα tucurтар, cuic peoit uað; ocyr μαρα tporcað cuic peoit uað, ocyr ní bí co di bliaðain ba dia beámmur 7rl.

Θuine do cuair o'acra a piach ano rin, ocyr nir tincat he, in τι loingerr in pep tall, cuic peoit uað ocyr diablað piac ocyr eneclann. Ma tapcuy piar do, ocyr nir gab, in τι tpoirctep тар taircpin peiri, 7rl, cuic peoit, ocyr oiliḡ a piach do nemaicra

and 'eric'-fine, if he is always evading every one; for it renders an ecclesiastic perfectly unworthy to have evaded, but it does not render the layman so, whom it renders only half unworthy, if he has property with which he does good.

DISTRESS.

A notice of five days is to be served on a debtor of the inferior grade, and then distress is to be taken from him. A notice of ten days is to be served on his kinsman-surety, if his kinsman be of the inferior grade, and it is not required that fasting be done, or three days of grace be allowed for either of them. A notice of ten days upon the debtor of chieftain grade, and a notice of ten days upon his kinsman-surety, if his kinsman be of the chieftain grade, and fasting and the three days of grace for either of them. If one of chieftain grade be kinsman to one of the inferior grade, a notice of ten days is to be served on him, and there must be fasting and three days of grace. If it is one of the inferior grade that is kinsman to one of the chieftain grade, a notice of ten days is to be served on him, but it is not compulsory to fast or allow the three days of grace.

He who refuses to cede what should be accorded to fasting, the judgment on him according to the Feini, is that he pay double the thing for which he was fasted upon.

He who refuses, i.e. he who withholds a thing and does not cede what should be accorded by law respecting the thing for which he was fasted upon, i.e. the defendant, i.e. to the person who is fasting upon him for what is due to him. According to the Feini, i.e. according to the 'Fenechus'-law. That he pay double, i.e. he shall justly pay double the debt for which he is fasted upon.

If food be not offered to him he is entitled to double the food and double the debt, and a 'cumhal' and five 'seds;' and if food be offered to him he gets double the debt and five 'seds.' If he respond to him by giving a security *all is right*.

If one of the inferior grade come to sue one of chieftain grade without having one of the chieftain grade along with him, and if notice has been given, he is fined five 'seds;' and if he has fasted upon him, he is fined five 'seds,' and shall not sue again.

This is a person who is not a poet; and if he be a poet, and has served notice, he is fined five 'seds;' and if he has fasted, he shall be fined five 'seds,' and shall not be entitled to his refection for two years, &c.

This was a person who went to sue for debt, and he was not responded to, the defendant who refuses shall pay five 'seds,' and double the debt and honor-price. If what should be accorded to him be offered to him, and that he has not accepted of it, he who

DISTRESS. Do gheir. Ro olis na ríada anó rin, ocuṛ munar olecht, ocuṛ
O'D. 55. do cuaidṁ da nacra [ir] ríad poní do nimet uad. Munar tincad
 itir, aṁa ninoligis aigaid 1 n-eneṁ.

In tí troiṛceṛ tar tairceṛin peir do, acbaill a oligis
a fuigiuill peṁe. Ir reṁ coir cach troiṛceṁhe la peime
arach for roraidṁ naṁ elai, no gell do gealluib tṛeibí
nech fṛuir a troiṛceṁheṛ aipe.

In tí troiṛceṛ tar tairceṛin, .i. in tí troiṛceṛ tar tairceṛin
peirí oligis, in peir amuis, .i. in fechem toicheṁa. Acṁaill aoligis
a fuigiuill peime, .i. eiríṁ uad iní oligis do peir fuigis in penechair,
.i. a feich, ocuṛ aṁa cuic feoit ocuṛ eneclann ma ro ba chinnti leir na
ro olis in ní ro acair.

.1. Dilrí a ríach, ocuṛ cuic feoit o neimtib 1 troiṛcad tar
tairceṛin ríara; ocuṛ ma gṛad peime dobera apad for araidṁ
tar tairceṛin ríara, ir dilrí a ríad nama.

Ma gṛad peimí troiṛceṛ for gṛad ríada co tairceṛin ríara, it
cuic feoit, ocuṛ a cinnta co reṁtman for mṛ for bliadain. Maṁ
gṛad ríad it cuic feoit, ocuṛ a cinnta ría mbliadain gṛí.

Ir reṁ coir cach troiṛceṁhe, la peimí .i. ir e ní ir coir do fcuṛ
troiṛceṁhe do peir in penechair. Arach for roraidṁ [no rorach]
O'D. 56. .1. ní roib tṛebair rṛ na ríachuib roime, .i. for daṁraṁ do gṛaduib
 peimí. Na leiceṛe elod, .i. neṁ ría mbí cuma eiríṁ ocuṛ aṁa, .i.
 noṁa n-elod do lecen an ríad rṛ iní oligis. No gell do gealluib
 tṛeibí, .i. no gell do gealluib bṛ aice ma tṛeib, .i. ir aṁaṁ ro bui
 rṛ na ríachuib roimí rṁa [i. lan gille no rímac gille ocuṛ eiríṁ in
 torṁuis]. Nech fṛuir a tṛoiṛceṁheṛ, .i. nech ma noentair aṁ in
 troiṛcad, uair comair rṛ in gell ocuṛ in tṛebair ir cuma eṛeṁ
 ocuṛ aṁa.

fasts after what should be accorded has been offered to him, &c., DISTRESS.
shall pay five 'seds,' and forfeit the right of ever again suing for the debt due to him. In this case the debt is due to him; and, if it were not, and that he went to demand it, the fine should be according to the length he went. If he was not responded to at all, there are two illegalities face to face.

He who fasts notwithstanding the offer of what should be accorded to him, forfeits his legal right according to the decision of the Feini. The just rule of *stopping* each fasting with the Feini is to give the security of a good surety who would not evade, or a pledge of the pledges in the house of the person who is fasted upon.

He who fasts notwithstanding the offer, i.e. he who fasts after the offer of his lawful right to him, i.e. the man outside, i.e. the plaintiff. He forfeits his legal right according to the decision of the Feini, i.e. he loses what is due to him according to the decision in the 'Fenechus'-law, i.e. the debt due to him, and if he be certain that he is not entitled to what he demands he shall pay five 'seds' and honor-price.

That is, the forfeiture of the debt *is incurred*, and five 'seds' are paid by persons of distinction for having fasted after being offered what should be accorded to them; but if one of the inferior grade has served notice upon another after the offer of what should be accorded to him, it is forfeiture of the debt only *that is incurred*.

If one of the inferior grade has fasted upon one of chieftain grade after offer *made to him* of what should be accorded to him, *he shall pay a fine* of five 'seds,' and shall not sue for a week and a month and a year. If he be one of the poet grade, *he shall be fined* five 'seds,' and shall not sue for two years.

The just rule of *stopping* each fasting with the Feini, i.e. this is the proper thing to stop the *legal process* of fasting according to the 'Fenechus'-law. To give the security of a good surety, i.e. when there was no security for the debt before, i.e. of a goodly guarantee of the inferior grade. Who would not evade, i.e. one whose word is as good as his deed, i.e. who would not evade but give security for what is due. Or a pledge of the pledges in the house, i.e. or a pledge of the pledges which he has in his house, i.e. it was a hostage that was for the debts before in this case, i.e. he *now* gives full-pledge or 'smacht' pledge and a hostage for the increase. Who is fasted upon, i.e. the person who is fasted upon, for he deems as equally high the pledge and the surety whose word and actions are alike.

DISTRESS. [Cáide] deíðbhir etarrau rin ocuf in baile [atá ir in Finnruuth
O'D. 56. Rithil]; “gabur naí do cumung ocuf aithe do naí [ocuf gell
 do aithe, fech do gell?”] Illo tarraéur cáe ní oib rin dar
 a cenó, ocuf ir tincirín coir cáe arach oib tar cenn a cheile
 illo. Suno imurpo do rcur troirce in aithe tuacó ro, ocuf cipe
 arach uil tarraéur do rcur troirce in aithe ir gell ir raici
 rur; in gell imurpo cio illo cio in aithe tarraéur, noá
 tincirí choir ní ail tar a cenó aét feich.

C. 2675. [Mana roibe arac rur na riachab a buna, ir tincirín coir do
 rcur troirce naí. Ma ro bui, ir tincirín coir tar cenn raá
 aithe, ocuf gell o’aithe, ocuf feic do gill.

O bor ben do beirig in toitheo do gner, aét mara ban gnao
 raá ir apaó n-aile do beir ocuf troiracó; ocuf mara ban gnao
 fene ir apaó n-aile gen troiracó do beir.

Ocuf o bur fer do beirig in toitheo do gner aét mar ar ban
 gnao raá ir apa ocuf deámao ocuf troiracó do beir. Ocuf
 mar ar ban gnao fene ir apa cuicéi gan troiracó do beir.]

Rir do Sin cona mioru nat farai aena tar aile. Ní
 dam enecland anaó. Ní aurfuirig go ainechta tar ní
 be riru hui.

O'D. 57. Rir do Sin cona mioru .i. [ní tarraéur] do Sin mac Agi, no do
 Sencha mac Ailella, in do canaimrigeptair no do cotaimrptair co
 na himragséir aena ilaíra aile dar in dara aile nain, no dar an
 dara hain ril i n-aile, no dar aile ril i n-oen, no dara oen uil i n-aile,
 .i. rir n-aíneó co naímaoir [lar]. Nat farai aena tar aile
 [.i. ár ní aóa trefir ar coir gell oi, aét gellta oi ir in lau i nsaibtar
 no ara baruch, .i. maó beia neó buíe cin raíobne ir in la rin, gillpit
 oi comao e ara baruch arto raáa cin eta raíobne]. Ní dam ene-
 cland anaó, .i. noa damann in lanacó imdeglá enech in lúlgach
 anaó ir ria fuirir na anaó naine; no i ní clannur in n-inchaib oib
 ro uil, ní dam anaó ir a ina anaó naine, .i. enec ná hoigi ar ercep-
 tur oi.

Anao hune ino ro rir uil, ocuf apaó cuicéi o iril gnaoab,

¹ *Finnsruth Fithill*.—This is a law treatise, extracts from which are given in
 O'D. 711.

What is the difference between this and the case which occurs in the Finnsruth Fithill : ' " There is to be obtained a competent surety, and a hostage for the surety, and a pledge for the hostage, *and* the debt for the pledge ? " In the day-time all those things were given for each other, and each of them is a proper substitute for the other in the day-time. In this case, however, these things were given to stop fasting at night, and whatever pledge is given to stop fasting at night is called a 'gell' ; and whether a man gives his pledge by day or night, it is not proper to tender anything else for the return of it except the debt.

DISTRESS.

If there was no security for the debt originally, a surety is a proper tender to stop fasting. If there was *security*, the proper tender in lieu of the surety is a hostage, and a pledge in lieu of the hostage, and the debt itself in lieu of the pledge.

Always, when it is a woman who brings a suit, if she be a woman of chieftain grade, she gives a notice of two days with fasting ; and if she be a woman of the inferior grade, she gives a notice of two days without fasting.

And when it is a man who brings the suit, if it be against a woman of chieftain grade, he serves a notice of ten days and fasts. And if it be upon a woman of the inferior grade, he serves a notice of five days without fasting.

It was just of Sen *when he adjudged* that one day should not be extended beyond two days. Honor-price does not admit of stay. The false decision of a court does not extend the one day longer.

It was just of Sen, &c., i.e. it was no injustice for Sen, son of Aigi, or for Sencha, son of Ailell, when he estimated or adjudged that the one day should not be extended beyond two days, i.e. that one day is not extended beyond the second other single day, or beyond the second single day in the other, *i.e. two days*, or beyond the other, *i.e. two days*, that is, *made by* the one day *added* or beyond the one, that is in the added part of the other, *i.e. two days*, i.e. it was the truth of nature that was estimated by him. That one day should not be extended beyond two days, i.e. for it is not at the end of three days it is right to give a pledge for it, but the pledge must be given the day on which it is taken, or the next day ; i.e. if a person says that he has not the means on that day, he gives a pledge instead, and next day, if he has not procured the means, it is taken away. Honor-price does not admit of stay, i.e. the full protection given in the case of the milch-cow does not admit of a longer stay for her than a stay of one day ; or for the thing which is levied for the protection of all these no longer stay is allowed than the stay of one day, i.e. for the protection of the virgin, as an exception in her behalf.

A stay of one day for all these which follow, and a notice of five

DISTRESS. ocur apad deimade o uasal gnaoib, ocur ir eo forpo acé
 C. 2766 fíleó, cuicethi oruioir, ocur dechmad [forpo], dais ir e for dais
 dia ceile.

Ní aurfuiris go aipechta .i. noéan fir fuirget in aipeé anad
 iria uiriu na anad naine, uair do ba go doib dia nurfuirgetir.

Ma ro gata nech do tope orceia airt, no molt no ni ber
 cormail do, ocur ma do ti dam caem, ber eneé ruice duit,
 epennat do tinnat ir lau rin, no ara barach, ni conuza tairir.

Ir anó ro aipleo etach fir litch, arim fir nitch, ech
 fir aige, dam fir h-ar, bo fir blícht, mucc co nup,
 caupu co lí; toichned ru, biathad aipeé, erbuid pleo,
 inreb n-ealra; comopuir cach ciul, tincup tigi caich,
 dir i mbid baile, aiel ocur cairé, lorat ocur cniathar;
 foxul meich aipech, caratd paité, caratd aenais, im
 dingbail tarcuir lir, im tuinide paitis; im copur lin,
 im chain n-inbir, im othpur cad ain, hi tairéc a lega,
 hi tairéc a bid, hi tairéc a thincuir hi tairéc a tige
 techta, im dingbail aircuilte a reir lega; im copur
 dain, im copur treibe iuir comorbais, im charu
 inaimreab pedna; im copur puirt i n-aimreab

days *is to be given* by the inferior grades, and a notice of ten days by the chieftain grades, and the same *is served* upon them, except the poets, from whom *a notice of five days is required*, and *a notice of ten days is served* upon them, for such is *the notice* they serve on each other. DISTRESS.

The false decision of a court does not extend, i.e. the court cannot in truth extend the stay beyond one day, for it would be an error on their part should they extend it.

If any one should take thy fattened hog, or a wether, or something similar, and if a respectable company should arrive, and that it bring a blush to thy face *not to have food for them*, he should pay it back on that same day or on the morrow, it shall not go beyond it.

It is in it (*the rule of one day's stay*) were included *distresses* for raiment for the festival day, weapons for the battle, a horse for the race, an ox for ploughing, a cow for milk, a pig with fatness, a sheep with its fleece; the withholding of his food-tribute from a king, the food-tribute of a chieftain, the deficiency of a feast, the furniture of a church; the requisites for every *kind of* music, the furniture of each person's house, the requisites for cooking, a fork and a caldron, a kneading-trough and a sieve; the taking away of a measure from the chieftain, the cleansing of roads, the cleansing of the fair-green, for taking care of parties from the sea, for the difficult removing of a vagrant; for what is right in respect of the net, for the law respecting a river, for the sick-maintenance of every person, for providing for him a physician, for providing him food, for providing him proper bed-furniture, for providing him a proper house, for guarding against the things prohibited by the physician; for what is right in respect of a fort, for what is right in respect of a house between heirs, for a car in time of carriage; for what is right in respect of the bank in time of turf-carrying, for taking care of the green,

DISTRESS. tochuir, im dtingbail raiche, im telguo mbroga, im
 — log nenech noige, im duilchine, im pobuiche, im opar-
 tain, im airniri trair, im airniri gobann, im chairpe
 tigi gniad, im rcabul caé raíte, im chomm, im rtauagach,
 im foldepb, im cach lestar nao cumpanao, im recht
 reotu tige airpech, im chopur etha, im mef, im pocenn,
 im ríó, im ocbail droichitt, im fabra mil moir do
 chobraino, im boin poruidethar capruó im biathao
 dunao; im copur cimeo, im gaire nōruic, im gaire
 mipe, ar dopet a cept ceptuib; im gaire n-athar, im
 gaire mathar, im tairpe ar cenó naoma do liuo
 fiaonaire, im chobair do fuioir cach tair etechtu; im
 rcin, im rcadarcc, im epprechta macpu, im telcuo
 mbroga, im rrian, im all, im adarpor, im biaill, im
 ríobae, im lomain tige gniad, im chpoman tige ban-
 trebthaige, im raball i n-airniri etha, im ichlaino i
 cuicib, im ocht mbullu ara rognat muillonó; topur,
 tuinide, tiri linde, liae, mol, indeoin, herintiu, oircel,
 milaire, cup comla—ar oligio cumalae a comet; im
 dtingbail mic do chich, im dtingbail mic di chru, im
 dtingbail mic di mipe, di declaim, di buioir, di claim, di
 chaich, di daill, di anbobpacht, di bacclaim, di dāra-

for removing to the houses, for the honor-price of a virgin, for wages, for shaving, for the blessing, for the tools of a carpenter, for the tools of a smith, for the caldron of the house of the farmer, for the great caldron of each quarter, for the churn, for the pitcher, for the cup, for every vessel which is not stationary, for the seven valuable articles of the house of the chieftain ; for what is right respecting corn, for fruit, for ripe corn, for a wood, for erecting a bridge, for the distribution of the bones of a whale, for a cow which the champions provide for the victualling of a fort ; for the duties *in respect* of a captive, for maintaining a fool, for maintaining a madwoman, for her rights precede *all* rights ; for maintaining fathers, for maintaining mothers, for bringing a person to supply evidence respecting a contract, for assisting the ‘ fuid-hir’ against every injustice ; for a knife, for a reflector, for the toys of children, for removing to the houses, for a bridle, for reins, for a halter, for a hatchet, for a billhook, for the rope of the house of the farmer, for the hook of a widow’s house, for a barn in the time of harvest, for a haggard in shares, for the eight parts which constitute the mill : the spring, the mill-race, the land of the pond, the stone, the shaft, the supporting stone, the shaftstone, the paddle-wheel, the axis, the hopper (‘cup comla’) *so called* because *originally* the bond-maid was bound to mind it ; for taking care of a son from the breast, for taking care of a son after a death, for taking care of a son from a mad woman, from a diseased woman, from a deaf woman, from the lepress, from a near-sighted woman, from a blind woman, from an emaciated woman, from a lame-handed woman, from a lunatic ; for a boat which

DISTRESS.

DISTRESS.

chtaig; im echur bir oc imorcor a purt i porr, im
 fichill tigi aipech, im falund tigi bhuigaid, im glar
 cona allmuire, im chloc fo cain ceitra, im chomar, im
 chomairthech, im chomleptcha comairthech, im lainn, im
 lainnin, im chaindelbra tige caich, im trefet tigi
 ppotha; im tharb for rlabra, im echcullach for
 eochu, im mucullach for mucu, im peithi for
 caerpchu, im choin for a mbi ottrach, im con buachail
 cach a ceithra, im oirce, im archoin, im arphocaid
 techta.

Atgabail aile iuir uin ocu trefe por muidir Sencha
 i pechtaib aicnid im cach mbandte.

Ir an ro aipech, .i. ir ann ro aipech, no ro hepaluaid 1
 nobiseo na hane, no ir in focal ir penchur iur na pcanora 1 nobi-
 seodaib. Etach fpu litch, .i. cumtachta, .i. aenais ir in epnach, .i. no lit
 pollaman; ir an atait na ceitru neiram air. Arim fpu nithe, .i. sebea,
 .i. no fpu comrac. Ech fpu aige, .i. i n-aimprip impume, .i. fpu himoraig
 aenais; ir ann atait na ceitru neiram air. Dam fpu haur, .i. in-aimprip
 trebta ir i n-epnach 7rl. Do fpu bliech, .i. i n-aimprip laeta irin
 tramrao; ir ann atait na ceitru neiram uirru. Muc co nup, .i. co
 meite uirru a n-aimprip a marbta, no cua na nup. Caura co li, .i. co
 lai a olla a n-aimprip a lomarta, .i. co n-olaino Toichneó ri .i. im
 a biao nairbide, .i. biao pechta feile na rug, no biao placha cetgialla,
 .i. in bhuathar no biao, ocu ir anao naine. Diathao aipech, .i.
 na hgrao plata, doneoch ir plat cetgialla, ar aine, .i. paenan cuma,
 .i. o ceitib na n-aipch, .i. bhuathar no bhuathar la lai ocu ir anao
 uine uime, ocu apao decmaide dia fuiglichep fpu. Eubuo pleio,
 .i. ma eubaoach ni do pleio ceitruine placha cetgialla beor ar
 aine, .i. ni do biao na pleio do gair. Inreab n-ealra, .i.
 noentap oirpenn cach dia, pech a noentap cae dia, .i. comorair in
 aipruin 1 n-aimprip oirpenn, ir ann atait na ceitru neiram air. Co-
 moruir cach cuil, .i. crano glepta i n-aimprip aipruin 7rl. no teta.
 Tincup tigi caich, .i. do brecanab ocu do cerbaillib. Tincup
 taebecor. Oir 1 mbi baile, .i. baile in birlam, .i. in ni ir uir ir in

¹ Bacon-making.—In a Glossary in C. 1459 the word cuao is explained to
 mean flesh, and the text and gloss above given quoted as authority cuao .i.
 peoil, ocu oirpennect air “muc co nup .i. a n-aimprip cuao.” Cuao
 also means winter, vide p. 129, n. 3.

ferries from bank to bank, for the chess-board of the house of a chieftain, for the salt of the house of the Brewy, for a lock *for securing* things from across the sea, for a bell from the necks of cattle, for tillage in common, for herding in common, for the common bed of neighbours, for a griddle, for the griddle-slice, for the branch-light of each person's house, for the blower of a chief's house ; for keeping a bull for cows, for a stallion for mares, for a boar for sows, for a ram for ewes, for a hound of the dunghill, for the watch-dog for every kind of cattle, for a lap-dog, for a watch-dog, for the lawful hunting hound.

DISTRESS.

Sencha, *guided* by the law of nature, fixed the distress at two days, which is between one and three days, for every female possession.

It is in it were included, i.e. in it were included or mentioned, i.e. in the law of one day, or under the name of the Sencus after being divided into sections. Raiment for the festival day, i.e. ornamented, i.e. *the dress* for a fair in the Spring, i.e. or for a solemn festival; it is then the four necessities attach to it. Weapons for the battle, i.e. for an engagement, i.e. for a combat. A horse for the race, i.e. in the time of races, i.e. to go to a fair; it is then the four necessities attach to it. An ox for ploughing, i.e. in the time of ploughing in the Spring, &c. A cow for milk, i.e. in the time of milk in the Summer; it is then the four necessities attach to it. A pig with fatness, i.e. with fat upon it, at the time of its being killed, i.e. at the time of meat-saving or bacon-making.¹ A sheep with its fleece, i.e. with its fleece of wool in the time of shearing, i.e. with its wool. The withholding of his food-tribute from a king, i.e. his allotted food-tribute, i.e. the entertainment of the king for one night ; or the food-tribute of the chief of first claim, i.e. one brother supplied the food, and there is a stay of one day upon the distress for it. The food-tribute of a chieftain, i.e. of the chieftain grades, of such as are chiefs of first claim, it has a stay of one day, i.e. in the same way, i.e. by the tenants of the chiefs, i.e. one brother paid it for another, and there is a stay of one day respecting it, and a notice of ten days if judgment be passed upon it. The deficiency of a feast, i.e. if any portion of the feast due to the chief of first claim be deficient, it also has a stay of one day, i.e. the part of the food of the feast which is deficient. The furniture of a church, i.e. in which mass is celebrated every day, or though it be not celebrated every day, i.e. the requisites for the mass at the time of the mass have the four necessities attached to them. The requisites for every *kind of* music, i.e. the harp-comb in the time of music, &c.; or the strings. The furniture of each person's

DISTRESS. mbíao for ambíao baíl ne bíao reéta peile, no ne bíao cuíur no cun-
 ———— varéta, .i. aríachib aca, .i. baíl na gáile oc abroét. Cíel ocyr caíre,
 .i. neíam íat 1 n-aimíur gnímráó, ocyr anao náine ar an athgabail
 gabur umpu. Íorac ocyr eíriathar, .i. in tan neacur a íef beor,
 .i. íaenán cuma beor. Íoíul meich aírrech, .i. míach do na tpu
 míachab on aíréc, ar aine ólegar a tíáétain, .i. míach bríacha 7rl, no
 ar meé íóíuar. Íaríao íaíte, .i. íóé, .i. 1 n-aimíur eua ocyr
 aenais, .i. an-aimíur euae no aimíur coéta a íóíur ocyr a íóíaisne do
 beim íob. Íaríao aenais, .i. íur bríuioe aise, .i. aíchín ígníma, ío
 íeic in bríathar ar a ceilí, ocyr in bríathar gabur athgabail do aeilí
 ann.

Ím íingbail íaríur íir, .i. bíathao na íoingírech, .i. no aré
 in íuirt na íora íaríur íon íir; no a íomáire íár tíáétain, .i. bíathao
 na íuríurí, .i. íaríur, .i. íer íuirt gabur in íuíoéct do íomíann
 na íaríur no íma íomet; no íer íuirt bíaoíur íuét na íaríur, íar ír ía
 íir íur a íuíoíer ólegár a íoí-íaríe, a íuíoíaríe, a mbíaoíaríe, a íaríe-
 íaríe; no íer íine ío bíaoíur íoíaríe ar íen a ceilí ann íir, ocyr
 aíchín a bío ar aine ío.

C. 791. Íar íuirt íancatár na íaíne ío, ocyr íííeo íancatár na
 íaíne íííí. [Íííí íaríe do íuíoíaríe hí íríacht íaríu ío íuíoíe,
 in íuíoíe do íoíuíb, no íul íaríe, ólegar do íuíoíe hííle a
 íingbail íon íuirt, .i. íet aise íine ar a íir 1 ímí ío íííe íuíoíe,
 ocyr íuíoíaríe íaríe. Íííííííí íííe íon íuíoíe no íuíoíaríe an
 athgabail, ocyr íingíaríe íin íuíoíe íaríu.]

Ím íuíoíe íaríe, .i. in in íenn íuíoíe íuíoíe ar in íí íaíne íeíe
 in íííe. Íííí íaíne íae íaríe, no íet in íomííeíe íe íe íaíne íae, no ío
 íor íuíoíe ocyr íoríe in íuíoíe íííííí. Ím íoríe íííí .i. a íuíoíe ío íin íííí-

¹ *Boiling.*—In C, 790, various conjectural explanations are given of “Íííe
 mbíííííííííí.” It is stated first, that it is a name for the cauldron, because of the
 ‘baile,’ fury of the steam which rises from its edges on the fire. It is added that
 it may have been applied to the larder in which is good fare for preventing the
 blush of honorable shame, or that ‘baile’ is applied in the case of a house in
 which a king’s food is being prepared, and that his ‘íííí’-fine is due for anything
 committed in the house until the food is prepared and consumed; or ‘baile’ is the
 name of a wooden goad or spear, or it is the name of the poet.

² *Cleansing of the roads.*—It is stated in Cormac’s Glossary under the word *Ror*
 that there are several kinds of roads or ways from the ‘sed,’ which it explains as
semita unius animalis, up to the ‘íííííí’ or great high road; that all the neighbours
 in a territory who frequent the ‘íuríur’ which is fronting the seats of kings, are
 bound to keep it clean; that there are three cleanings of each kind of road and
 three periods at which they are cleaned, i.e. the time of horse-races, the time of
 winter, the time of war, that they are cleared of brushwood, of water, and of weeds.

house, i.e. of plaids and bolsters. 'Tincur,' i.e. furniture. The requisites for cooking, i.e. the place of the prepared food, i.e. what is due for the food which is required for the night's entertainment, or the food of bargain and contract, i.e. which is paid for rent; i.e. *it is so called from the fury or steaming of it* when boiling.¹ A fork and a caldron, i.e. they are necessities at the time of work, and there is a stay of one day upon the distress which is taken for them. A kneading trough and a sieve, i.e. when they are required; they are similar to the last mentioned. The taking away of a measure from the chieftain, i.e. a measure of the three measures from the chief; in one day it is right to have it forthcoming, i.e. a measure of malt, &c. Or it is the name of scales for measuring. The cleansing of roads,² i.e. of the ways, i.e. in the time of winter³ and of a fair, i.e. in time of war their brambles and blackthorns to be cut away. The cleansing of the fair-green,⁴ i.e. immediately before the holding of the fair, i.e. if one brother has left the work to be done by another he must give restitution, and the brother who did the work is here to take distress from the other.

DISTRESS.

For taking care of parties from the sea, i.e. the feeding of the mariners, i.e. or the watching of the port that no party should come from the sea to plunder; or the watching of them after arriving, i.e. the feeding of the foreigner, i.e. of a party of them, i.e. the owner of the port proceeds to divide or to preserve the vessel as the case may be; or the owner of the port feeds the crew of the vessel, for the district on whose shore it is cast is bound to keep, protect, feed, make provision for such parties; or it may be one of the tribe who feeds them for another in this instance, and he gets restitution of the food in one day.

It is across the sea these people have come, and it is not so the persons mentioned below. Whatever thing is cast ashore in a territory, whether a crew of shipwrecked people, or a whale, the whole territory is bound to save it from the strand, i.e. the head of the family in whose land it is, goes to the king of the territory and fasts upon him. He (*the king*) gives notice to the territory that he will take distress, and then they (the whole party) come to save it.

For the difficult removing of a vagrant, i.e. for the difficult journey ('tenn uide') which removes the person who has no habitation but the road. A notice of one day is to be served on him, or he is to be in his company for the space of one day, or to accompany him to the mearing of the territory holding him

³ *Winter*.—In C. 1459 it is stated that 'cuadh' means winter, as, $\kappa\alpha\tau\alpha\delta\ \rho\alpha\iota\tau\iota\ \text{.i.}\ \text{n}\alpha\ \rho\acute{o}\tau\ \text{.i.}\ \alpha\ \text{no}\rho\epsilon\gamma\gamma\alpha\ \text{o}\kappa\upsilon\tau\ \alpha\ \text{no}\rho\alpha\gamma\eta\kappa\epsilon\ \text{to}\ \beta\acute{\epsilon}\mu\ \text{o}\iota\delta\ \alpha\ \text{n-}\alpha\mu\mu\eta\gamma\eta\ \delta\iota\alpha\delta\ \text{.i.}\ \text{e.}\ \text{to}\ \text{clean}\ \text{the}\ \text{ways,}\ \text{i.e.}\ \text{the}\ \text{roads,}\ \text{i.e.}\ \text{their}\ \text{brambles}\ \text{and}\ \text{their}\ \text{blackthorns}\ \text{to}\ \text{be}\ \text{cut}\ \text{away}\ \text{in}\ \text{the}\ \text{time}\ \text{of}\ \text{winter.}\ \text{'Cuadh' also means flesh, vide p. 126, n. 1.}$

⁴ *Fair-green*.—In C. 790, $\kappa\alpha\tau\alpha\ \text{o}\epsilon\text{n}\alpha\gamma$ is explained by $\text{.i.}\ \alpha\ \text{n-}\alpha\mu\mu\eta\gamma\eta\ \epsilon\lambda\iota\upsilon\tau\eta\iota\ \text{.i.}\ \text{e.}\ \text{in}\ \text{time}\ \text{of}\ \text{sports.}\ \text{This}\ \text{alluded}\ \text{to}\ \text{the}\ \text{various}\ \text{games}\ \text{or}\ \text{amusements}\ \text{which}\ \text{the}\ \text{ancient}\ \text{Irish}\ \text{carried}\ \text{on}\ \text{or}\ \text{celebrated}\ \text{at}\ \text{their}\ \text{public}\ \text{fairs,}\ \text{such}\ \text{as}\ \text{the}\ \text{fair}\ \text{of}\ \text{Tailtin,}\ \text{the}\ \text{fair}\ \text{of}\ \text{Aonach}\ \text{Cholmain,}\ \text{or}\ \text{Magh}\ \text{Life,}\ \&c.$

DISTRESS. cenn na pine, .i. nepam he i naimripir gnimpará, .i. in brathair ro leic a cuic ar a ceile de, .i. uirci no eirc iuir comorbair. Im chaitin nimbir, .i. i ni cuirther a hinn in uirci ar inn in beia, in tiarc; no ir im a denam gabur, no in cora coitcenn na pine; ocur ir nepam in tiarc; ocur in brathair ro leic a cuic ar a ceile de. Im othruir caé ain, .i. immi aoroirichin uair othruir oisgir caé aen duine, oirir mama moó, ocur ocaib toca, ocur do biuo ocur do lias. Hi tairrec a lega, .i. amuil oisger. Hi tairrec a bio, .i. ar aine.

Cio fo deia anao naine ar in athgabail gabur im biuo ocur im lino runo, ocur re aca riao ir in duil, “Dia ferthar fuil ferir co toira,” 7rl. ? Re oisgeó tainic in duine tall, ocur ir reo oisgar a tabairt fo cetoir, na tecma rogail don fir uithir; runo imurro in foluagá fuil ano, ocur ni tainic re oisgeó fo cetoir, ocur anao amuil cach nepam for in athgabail gabur im a biuo ocur im lias; ocur i cen-beir a athgabail for anao, rmacht metha uithir uao.

Hi tairrec a thincuir .i. do breacanab ocur ceircaille .i. lepaio cozechta. Hi tairrec a tige techta, .i. nar ap tech raiaé pem-vellé; no nar aen do na tri tegoir, .i. ceitri doirair ar, conacatar in fer riric for cach leth, ocur uirci tar a lar. Im oingbail aircuilte a reir lega .i. ar na ro cuili in lobur, .i. mna ocur coin .i. na lecter fair i tech, ruir na cainti. .i. biaoa urcuilte, ocur duine naé cunntabartach bair he, ocur ar aine beor.

Dia n-urpocra in lias irian do. Muna urpocra ir riachach, .i. dairt, ocur a riannirde inde, iuir fer na ruactana ocur fer na pola. No dono ir fer na ruactana iuir in dairt fri fer na pola iar nupocra do lias, ocur gabar iar rath a trian do lias.

Im corur duin, .i. a cuic irin van coitcenn na pine; ar aine beor, ocur in brathair beor. Duin, .i. do denam .i. coitcenn aoir. Im corur treibde iuir comorbair, .i. a cuic don tis do denam, .i. in treb coitcenn. In brathair geber da ceili, 7rl. Im charir i n-aim-

¹ *Substitute*, i.e. the man who does his work while he is sick.

² *Duil*.—This means a law book, and some particular law book is here referred to possibly the Duil Roscadh.

by the collar. For what is right in respect of the net, i.e. his share of the common net of the tribe, i.e. it is a necessity in time of work, i.e. one brother left his share *of the work* on the other, i.e. water or fish between heirs. For the law respecting a river ('ninbir'), i.e. the thing which is brought from the surface of the water ('ar inn in bera') on the top of the spear, i.e. the fish; or it is for the making of *the fishery the distress* is taken, or the common fishing weir of the tribe *is here referred to*; and the fish is a necessity; and it was one brother that left his share *of the work* upon the other. For the sick maintenance of every person, i.e. for the goodly relief in sickness which every one is entitled to, viz., the substitute¹ and a man to attend him, as well as food and a physician. For providing for him a physician, i.e. as he is bound to do. For providing him food, i.e. *the distress* has a stay of one day.

DISTRESS.

What is the reason that it is a stay of one day that is upon the distress which is taken for food and drink here, whereas it is said in the Duil²: "If blood be shed it is better he should come," &c.? The person above mentioned had submitted to law, and he is bound to take *charge* of him at once, that no injury may happen to the sick man; but in this case there is neglect, and he did not submit to law at once, and there is a stay as *in the case of* every necessity on the distress which is taken for his food and the physician; and while the distress is on stay, 'smacht'-fine for failure of *maintaining* the sick is *recoverable* from him.

For providing him proper bed furniture, i.e. plaids and bolsters, i.e. a suitable bed. For providing him a proper house, i.e. that it be not a dirty snail-besmeared house; or that it be not one of the three inferior houses, i.e. *that there be* four doors out of it, that the sick man may be seen from every side, and water *must run* across the middle of it. For guarding against the things prohibited by the physician, i.e. that the sick man may not be injured, i.e. by women or dogs, i.e. that fools or female scolds be not let into the house to him, i.e. *or that he may not be injured* by forbidden food: and he is a person whose death is not probable, and *the stay* is one day also.

If the physician has given notice he is safe. If he has not given notice he is subject to fine, i.e. *he is fined* a young heifer ('dairt'), and this is divided in two, between the aggressor and the wounded man. Or, it is the aggressor that pays the heifer to the wounded man if notice has been given by the physician, who, for his skill, receives one-third *of the fine*.

For what is right in respect of a fort, i.e. his share in the common fort of the tribe; the stay is one day also, and one brother also. Of a fort, i.e. for the erecting of it, i.e. both (*the share and the erecting*) are common. For what is right in respect of a house between heirs, i.e. for erecting his share of the house, i.e. of the common residence. One brother takes *distress* from the

- DISTRESS. **բերաւ բեռն**, .i. *neřam he i n-aimryr* բեռն րին բոջար, *no in ead aimryr*. 1m ձորսք քսւրէ 1 *naimբերաւ* տօշար, .i. *moim coitcen* ի, .i. *a tocup* զոն տից *ocup* ի տրւմ, .i. *im coիրբիր*, բիր *coիր* ին ու *cup-տար* ար ին քսրէ *monad*, ին *moim քսար* [յր ին քսրէ *puthan* *a tocupրէտր*.]
- O'D. 61.

Neřam իւ *ocup* *a ցաբաւ* *a* ձօտ *do buan* տի *atathar* զոն շսնե *no co* [նքսցաբար իւ ոճ *co*] *ngaba* *athgabail* իմր; *ocup* *anad* *naime* *սիրք*; *սար* *noճ* *ba* *neřam* *արտաւ* ին *moim* *man* *bentar* իւ *ina* *haimryr* *coիր*; *no* *իր* *moim* *տրւմ* իւ *cena* ին *aimryr* *a* *caitme*, *ocup* *ցար* *քօ* *ցատ* իւ; *no* *իր* *a* *n-oleřtenur* *olegar*, *ocup* *noca* *նքսցաբար* իւ *no co* *ngabar* *athgabail* իմր, *ocup* *anad* *naime* *քսիրք*.

- 1m *տոնցբաւ* *բաւտե*, .i. *zon* *բաւտե* *բօւր* *no* *արba*. .i. *do* *na* *ցօրտա* *imach* 1 *mbellatane*, *no* *տւ* *ճ* *բաւճ* ին *բենւր* *քօր* *արք*, .i. *im* *տոնցբաւ* *na* *նոնու* *ocup* *na* *մսնոտր* ար *an* *բաւճ* *արար* *բենբաւ*. 1m *տելցս* *ո* *մ* *քօց*, .i. *im* *տելցս* ին *քօց* *բօւր* *zon* *բենբաւ* իմ *Samian*. 1m *լօց* *nenech* *ո* *ոց*, .i. *řical* *ocup* *coibci* *o* *բր*, .i. *o* *բր* *սօսեմ*, .i. *ar* *քրքր* *քար* *zon* *ոց* *ocup* *zon* *cetmumtir* [.i. *in* *inuclun* *տելցար* ին *ոց* *ina* *բարա*.] 1m *տուլճիմ*, .i. *dechmar* *cacha* *տւ* *a* *տուլճիմ* իմ *բս* *ocup* իմ *լոն*. 1m *քօքրտե*, .i. *լօց* *բերք*, .i. *im* ին *քաճ* *քաբաւ*, իմ ին *imboim* *բերք*, .i. *řruban*, *oճtmar* *բարքիմ*, *ocup* *comřat* *eim* *na* *բեմ* *do* *բաւ*, *ocup* *comleřat* *a* *cail* *do* *տւն* [ար].
- O'D. 61.

- O'D. 61. [Պօքիր *etumru* իւ *ocup* ին *buim* *բեօտ*] .i. *մր* *do* *carna* *րաւ* *ար* *na* *բեմ* *do* *cach* *լեճ* *ina* *բար* *ocup* *քօսաւոնք*; *ocup* *lan* *bel* ին *եմք* *արքն* *no* *արք* *արք* *տիք* *ocup* *լեճ*.

1m *օքարտաւ*, .i. *ponot* *gebi'mu* *տաբարտաւ*, .i. *բեճtmar* *տաբարտաւ* ին *քն* *na* *քն* ին *benoachad* *na* *h-աւ* *at* *connair*, *ցաբար* *իր* *արարտաւ*. *Smaճ* *քսրմ* *եմ* *քն* *ar* [a h-] *աւք* *բեմ*, *ce* *տաւ* *քօքաւ* *ce* *co* *տաւ* *քօքաւ* *ce*; *ocup* *anad* *naime* *ar* ին *athgabail* *ցաբար* *սեմ* *մսնար* *եմ* *ce* *a* *ic* *no* *cup* *ցաբ* *athgabail* *սեմ*.

1m *արքն* *քար*, .i. *neřum* *իւ*, *ocup* *anad* *neřum* *քօք*. 1m *չաւրք* *տից* *քն*, .i. *im* *char* *բր* 1 *տից* ին *բր* *քն* *no*

¹ *Scissors*.—The knife and the scissors were fixed measures.

² *Breadth*.—The piece of meat referred to was a solid square portion, each side of which was equal to the length of the blade of a knife, which was a sort of legal measure. In C., 792, it is stated that this piece of meat was cut out of the haunch.

³ *The blessing*.—It was customary for workmen, on completing any work, and delivering it to their employer, to give it their blessing. This was the 'abarta,' and if this blessing was omitted, the workman was subject to a fine, or loss of a portion of his fee, equal to a seventh part of his allowance of food while employed;

other, &c. For a car in time of carriage, i.e. it is a necessity in the time of carriage in Autumn, or in any season. For what is right in respect of the bank in time of turf-carrying, i.e. this is common turf, i.e. to carry it to the house when it is dry, i.e. for the right law, or right rule respecting what is taken from the turf-bank, i.e. the hard turf in the proper time at which it is carried.

DISTRESS.

It is a necessity then, and it is seeking for his share for cutting it the person is in this case, and he does not obtain it until he distrains for it; and there is one day's stay upon it, for the turf is not a necessity if it be not cut in its proper time. Or, *indeed, the case* here is that of dry turf at the time of its being consumed, and it was stolen it was; or, it was legitimately due, and it is not obtained until distress is taken for it, and there is a stay of one day upon it.

For taking care of the green, i.e. the field of grass or corn, i.e. *to keep the cattle* from the fields when *going* out in May; or in going from the green of the old *winter* residence to a *summer* pasture in the mountains, i.e. to keep the cattle and the people out of the green in removing from the old *winter* residence. For removing to the houses, i.e. for removing to the hayloft belonging to the old *winter* residence at Allhallow-tide. For the honor-price of a virgin, i.e. a shekel and a marriage gift from the man, i.e. her own man, for there is an exception in the case of the virgin and the first wife, i.e. the honor price which is due to the virgin for violating her. For wages, i.e. the tenth part of every article is the price *for manufacturing it*, together with food and drink. For shaving, i.e. the price of shaving, i.e. for the wages of shaving, i.e. for the shaving morsel, i.e. a thin cake, the eighth part of a griddle of bread, and the length of the haft of a knife, of bacon, and the breadth of its back of the skin upon it.

There is a difference between this and the 'buim-sceota,' i.e. a *square* bit of flesh meat in which the blade of the knife would fit on every side and be supported; and the full of the mouth of the scissors¹ is the bulk of the joint in thickness and in breadth.²

For the blessing,³ i.e. whilst he is giving it, i.e. the seventh part of the full allowance of food of the person who has neglected the benediction of the work which he has seen, is obtained for *not giving* the blessing. There is a fixed 'eric'-fine laid down for it, whether injury has come of it or has not come of it; and there is a stay of one day upon the distress which is taken respecting it, i.e. if it had not been attended to and paid for before the taking of the distress.

For the tools of a carpenter, i.e. they are a necessity, and the stay of a necessity is upon them. The caldron of the house of the farmer,

the food to which a workman was entitled being settled by the law in proportion to the rank of the art or trade which he professed. And it would appear that the first person who saw it finished and neglected the blessing was also fined.

DISTRESS. *gníttig*, .i. in bhrúgud. 1m *rcabul* *caé* *raíte*, .i. in *rcabel* *oíl* *bir* *caé* *raíte*, in *taigen* *belletan*, .i. 1 *neap* *alep*. 1m *chomm*, .i. *ma* *cuaru*, .i. 1m *belcumang*, .i. in *muioe*. 1m *rcuagach*, .i. *oiloru*, .i. *bir* *ocur* *an* *rcuas* *ar* *a* *taib*, no in *milan* *uiru*, no in *metair* *uiru*, 1m *foileub*, .i. *bir* *ocur* in *foil* *ar* *a* *taib*, in *cua* *cluc*. 1m *cach* *lepta*, .i. *no* *minleptaib*. *Nao* *cumrannao*, .i. *na* *comannao* *no* *na* *coméairpeno*. 1m *reét* *reotu* *tige* *áirech*, .i. *gnao* *flata* .i. *a* *n-aimp* *na* *rechnaítep*:—

“*Seéta* *reotu* *aireé* *erann* *narz*,
fo *gnait* *eneílmaib* *leapz*,
Cairé, *daabá*, *epera*, *ian*,
Arathain *ech-rrian* *no* *veíz*.”

1m *chorur* *etha*, .i. *meo* *no* *cruaiche*, .i. 1m *lepagao* *no* *arba*. 1m *roéenn*, .i. *pos* *a* *cenn* in *tarbur* *apao*, *no* *cro* *hé* in *rocenó* *irma* *ime*, *ocur* *ma* *goréglanao* *no* *gabao* in *athgabail*, .i. *fo* *oi* *von* *oir* *a* *ceño* *fuí*, *ocur* *ri* *apao*.

Cro *fo* *depa* in *athgabail* *gabur* *imin* *rocenó* *no* *bié* *for* *aem*, *ocur* *conao* *meié*; *no* *riach* *uirne* *caite* *pil* *ano*? *Ire* in *raé* *rodepa* *aca* *miléó* *atathar* *ano*, *ocur* *ir* *nerann* *nemlecan* *a* *milici*.

1m *píro*, .i. *píro* *depio* *ar* *dun*. *Cumao* *atighin* *peoa* *depio* *ar* *dun* 1 *uir* *bun* *ocur* *gablaib* *ocur* *a* *cræbail* *for* *ann*, *ocur* *a* *uiru* *for* *treiru*. *Atighin* *peoa* *comatéera* *ric* *for* *treiru*, *ocur* *a* *uiru* *for* *cuiéi*. *Atégin* *cach* *peoa* *o* *taipcell* *co* *uiraino* *ocur* in *uiraino* *for* *cuiéi*, *ocur* *a* *uiru* *for* *weémaró*. 1m *ócbail* *oroiichit*, .i. *cro* *cloch* *oroiéit*, .i. 1m *uil* 1 *rin* *píro* *no* *berann* *no* *toebail* *oroiichit* *coitcino* *na* *píne*; *atighin* *ngnima* *no* *leic* in *brathair* *ar* *a* *ceile*; *ar* *anne* *beop*, .i. 1m *beim* *atobar* *oroiichit*, 1 *uir* *bratpib*, *ocur* *píro* *neméo*; *ocur* *ir* *anna* *beim*.

1m *fabra* *míl* *moir* *no* *chobraino*, .i. *nerann* *he* *ano* *rin* *ne* *denam* *cúl* *crathair* *ocur* *clap* *raoall* *de*. *Nerann* *ne* *rainn* *rin*, *cin* *cop* *nerann* *air* *rein*, .i. *no* *dénam* *circaill* *de* in *bailé* *ma* *bi* *píro*. *Ir* *aire* *ir* *for* *uini*. 1m *boin* *foruioethair* *carpuo*, .i. *meié*, .i. *bo* *caáa* *orba* *tapa* *cuingella* *ceno*, .i. *imin* *mboin* *foraígep* *no* *foáigeep* *carpu* *no* *caipit* *loéta* *na* *tuaiti* *cin* *teicéo* *no* *lecan* *toib*, .i. *bo* *mapta*, .i. *bo* *biata* *na* *flata* *rin* in *tan* *bir* *oc* *denam* [*cánu* *ocur*] *caipoi* *tapa* *a* *cenn*; *ocur* in *brathair* *no* *leic* *a* *cuit* *ar* *a* *ceile* *oi* *ann*, *ocur* *anao* *naine* *ar* in *athgabail* *gebtar* *impe*.

O'D. 63.

¹ *Pitcher* ('Cilorn')—This word is quoted by Zeuss, *Grammatica Celtica*, vol. i., p. 17, as a gloss. to the Latin *urceus*,

i.e. for the caldron which is in the house of the man of work or business, i.e. the **DISTRESS.**
 Brewy. For the great caldron of each quarter, i.e. the great 'scabel' —
 which is *used for the preparation of feasts* every quarter of a year, i.e. the wide-
 mouthed caldron, i.e. in which it is required. For the churn, i.e. the round
 one, i.e. the narrow-mouthed, i.e. the 'muidhe'-churn. For the pitcher,¹ i.e. the
 'cilorn,' i.e. the *vessel* which has a circular handle out of its side, or the hand-can,
 or the hand-'metheth.' For the cup, i.e. which has the handle out of its side,
 i.e. the bell-shaped cup. For every vessel, i.e. of small vessels. Which is
 not stationary, i.e. which is not fixed, or not immovable. For the seven
 valuable articles of the house of the chieftain, i.e. of the chieftain
 grade, i.e. at the time that they are not refused.

"The seven valuables of the chief of noble bounty,
 Who exercises hospitality in various ways—
 A caldron, vat, goblet, mug,
 Reins, horse-bridle, and pin."

For what is right respecting corn, i.e. the size of the rick, i.e. for pre-
 serving the corn. Ripe corn ('focend'), i.e. the ripe corn is 'foe-a-cenn,' i.e. its
 head *hanging* down, or it is called 'focend,' for this reason; and it was for weeding
 it the distress was taken, i.e. the ear is in a two-fold condition, its head hangs down,
 and it is ripe.

What is the reason that the distress which is taken respecting the
 ripe corn has a stay of one day, and that it is not "the measures,"
 or fine for man-trespas, that is imposed for it? The reason is,
 that it is being damaged in this instance, and the prevention of
 damage to it is a necessity.

For a wood, i.e. the sacred wood at the fort. There is restitution of the
 sacred wood at the fort, of trunk and arms and branches in one day, and 'dire'-
 fine in three days. There is restitution for the common wood in three days, and
 'dire'-fine in five days. There is restitution of every wood from the outer limit
 to the mountain and in the mountain in five days, and the 'dire'-fine in ten days.
 For erecting a bridge, i.e. whether it be a stone-bridge or a wooden bridge,
 i.e. to go into the wood for timber to build the common bridge of the tribe; there
 is restitution for the work which one brother has left upon the other; a stay of one
 day also, i.e. respecting the cutting of the materials for a bridge, between brothers,
 and in a holy wood; and it was for cutting it *the distress was taken*.

For the distribution of the bones of a whale, i.e. this is an article
 of necessity for the making of the backs of sieves and saddle trees. It is a necessity
 for distribution, though it is not so in itself, i.e. to make hoops of it in the town
 where there is no timber. This is the reason that *it has a stay of one day*. For a
 cow which the champions provide, i.e. a fat cow, i.e. a cow *for the chief*
 for every district over which he exercises chieftainship, i.e. for the cow which is
 provided or procured by the champions or bailiffs of the people of the territory with-
 out allowing them to evade it, i.e. a fat beef, i.e. a cow to feed the chief during
 the time that he is making laws and interterritorial regulations for them; and one
 brother allowed his share of it to fall on the other, and there is one day's stay
 upon the distress which is taken for it.

DISTRESS

Orub e ruz co rloigeo for up crice, tiunnaigtheo uao co
tuait co ruetai boin gabala dia ruirruu, .i. bo cada haime,
ocur gaibtheo athgabail ar in ti na comceca in mboin rin:—

“Cia bet din capru ipin tuaithe
Oc bpeð i meirge ne rluas,
Iy artað doib in ardai rin,
Dia mbertheo bo cað aicme do ruz.”

O'D. 63. Ber dono buo aen feru oib o mberari in bo rin tap cento lina
uile. Cong mat ríoe din in boin rin dozum [nama.] Mat coiruz
cobarð; in cen ber coir oib cío aenar, ní raða aét aethgin nama
rair; in ti muirpo dia toibgiteu athgabail, arpupe boin ocur
aéigin, ocur log enech in ti po ic boin fpuir ino ruz.

Im biathao tounaio, .i. combiathao in loéta bir ip in tounaò ne
iað ne or coiruchi; ar aine beor, .i. fer cach orba ocur a mbiathao
huaoab uile; no ip ríat ip ecen do biathao ant, ocur in bpatthar doo
mber a mbiao ip e por gaib, .i. aét ip mach beran on, .i. bpatthar gebur
dia raile in aetgin a bið. Im coirur cimeoð, .i. cimio coitcenn,
.i. a comaire ocur a combiathao. Im gaire n-oruic, .i. co rath
.i. nepam in biao ocur in tetach po caithrithea ruu. Im gaire
n-oruicth, im gaire mipe, .i. ben mer, .i. gin rath.

.1. Smacht nemoenma gaire gað ois gaða tpepi co ruici cuic
trupi dec, ocur nocon ruil ferann gur na hocab rundo; ocur dia
mbeo, comao cuiceo buo eptaach don rmaét; no ce roib, cin co
roib ferono, cumao he rin a rmaét. An ti dianio nera ingair
ní deoin toicheo rair impi; aét o obur fein gaire, in rmaét uao,
ocur ní icann in timbleogon ip nero tap a cento cin co tapraith e
fein co po leici fein eloð, ocur icaò iarpan. Cuic ba rmaét
nemoenma gaire in oruic co n-orbo ocur co n-obloimeét, ip aipe
ip bec in rmaét. Deic mbai rmaét nemoenma gaire cað mipe,

That is, when the king is on the frontier of a territory with a host, he despatches an order to the people that a cow be taken and brought to him by them, i.e. a cow from every tribe, and whosoever does not pay that cow is distressed :—

DISTRESS.

“ If there be champions in the territory
To collect cattle for a host,
They may rest for that night,
If they have brought a cow from each tribe to the king.”

Now, the custom is, that this cow is taken from some one man of them for the whole number. They make good that cow to him only. *This is the case* if it be a proper apportionment *they make*; the person among them who, though alone, *offers* what is just, is liable to restitution only; but the person from whom the distress is taken shall pay a cow and restitution, and the honor-price of the person who supplied the cow to the king.

For the victualling of a fort, i.e. the feeding of the people who are in the fort to fortify it at the boundary of *another* territory; *there is* a stay of one day also, i.e. a man out of every holding, and they are fed by all; or it is the chief that must be fed in this instance, and the brother that supplies the food is he that takes it, i.e. *the distress*, i.e. but it is out it is taken, i.e. one brother takes it from the other as restitution for the food. For the duties *in respect* of a captive, i.e. the common captive, i.e. to guard and feed him. For maintaining a fool, i.e., one that can do work, i.e. the food and the clothing which are used by him are articles of necessity. For maintaining a fool. For maintaining a madwoman, i.e. an insane woman, i.e. who can do no work.

That is, there is ‘smacht’-fine for neglecting to provide for the maintenance of every child for every three days as far as fifteen times three days; and the children have not land in this case; but should they have *land*, the fifth part of the ‘smacht’-fine shall be deducted; or, whether they have or have not land, this shall be the ‘smacht’-fine. He who is primarily bound to supply the maintenance does not consent to be sued for it; but after he has refused the maintenance, he must pay the fine, and the nearest kinsman shall not pay for him (though he himself may not have been apprehended) until he absconds, but he shall pay it afterwards. Five cows is the fine for neglecting to provide for the maintenance of the fool who has land, and power of amusing, *and his having these* is the cause of the smallness of the fine. Ten cows is the fine for neglecting to provide for the maintenance of every madwoman; and the reason that the

fine is greater than that of the fool is, for the madwoman is not a minstrel, and has not land. If the fool has not land, or *has not* power of amusing, the fine for neglecting to provide for his maintenance is equal to that of the madwoman who can do no work.

Nine cows is the difference between the senior of the family and the man of unknown age. Four score and ten years is the age of the senior of the family, and five score years is the *supposed* age of the man of unknown age, or it is after fourscore and ten years, *he is so called*.

A 'cumhal' of eight cows is the fine for neglecting to maintain any family senior who has land after his eighty-eighth year. *As to* each man of unknown age after his ninetieth year, his land shall pass from the family who have not maintained him to an extern family who have maintained him. *As to* every senior of a family and man of unknown age without land, a 'cumhal' of ten 'seds' is the fine for not maintaining him; and *it is assumed* that the senior of the family *in this case* has land and the power of amusing; should he have both, the fine for not maintaining him is five cows; but if he has them not, the fine for not maintaining him is eight cows.

For her rights precede *all* rights, i.e. I deem it right to treat of her support before the support of her mother and her father, though the support of her mother and her father is attended to sooner, i.e. it has a stay of one day, i.e. her maintenance. All rights, i.e. she is fed before all. For maintaining of fathers, i.e. one brother recovers it from the other. For bringing a person to supply evidence respecting a contract, i.e. to bring the contract-binder as a witness to give his evidence; and it is evidence respecting 'seds' of one day's stay he undertook to give, i.e. he is in this case distrained. It is the law agent that arrests the witness to give evidence in his favour; or else it is the law agent who arrests the contract-binder to come with him to enforce the contract which he ratified. For assisting the 'fuidhir,' i.e. for distraining the chief if he did not come to assist the 'fuidhir,' who is being brought into trouble unlawfully, i.e. the common 'fuidhir' of the tribe, and one brother recovers his share from the other. For a knife, i.e. the knife used at a feast, i.e. it is always an article of necessity, i.e. the four necessities attach to it. For a reflector, i.e. the mirror, i.e. the man's, i.e. at the time of looking at his image in it. For the toys of children, i.e. they must be restored in one day, i.e. these goodly things which remove dulness from little boys, viz., hurlets, balls, and hoops, except little dogs and cats, for it is in three days the cats, &c. are to be restored. For removing to the houses, i.e. for removing to the hay lofts, i.e. from the hired or let land, i.e. to the old *winter* residence at Allhallowtide. For a bridle, i.e. one rein. For reins, i.e. it is longer than *the bridle* from having two parts, i.e. it is larger than the bridle; it is for the horses of the chariot it is *used*.

For a halter, i.e. ('iadustar') the halter that ties the horse, or *what is over* the end of the mane of the horse, i.e. the head, i.e. it closes round 'tor,' i.e. the head.

DISTRESS.

—

DISTRESS. αἰτιῖν; no aill ní ír in bíð, no bíð haíl le ní na haíl, .i. in tuat conat.

— 1m fíobae, .i. bír oc eibí in fíobae.

- O'D. 502. 1m lomanuín tige gniat, .i. loman eapir ocyr beapir rin; ocyr cío a tige neich eile beir, ír amluiró rin beir a beir ina neam, .i. imin lomain ean bír i tige in fíu gniat, in bnuat, .i. a n-amíru gniat uili rin. 1m chpoman tige bantrébtachíge, .i. corpman íarín, .i. fíu epomthar a cenó; fo nain fon tuige bír i tige na mbantrébtach, ocyr fíu lérach ro gaburthar aithgabail uime, .i. bac no corpman buana eioann no cuilinn. 1m raball, .i. [im an fíabé bél oll ír in pé futhain a fíeathnagíter in t-íth, in t-ardur]; no ír im a venam gabur; ocyr raball coitcenó he, .i. fíe bél, .i. aríur abél. 1m íthlainn i cuíuib, .i. ina éota ír in íthlainn, .i. íthla éoitcenó. 1m ocht mbuillu ar a fognat muillóno, .i. im na hoét mbaila bír ac fognam in muilinn, mar a veapam narí noégaró. Topur, .i. ar a tige uirí, .i. in tuirí tairngíther ar in topur ír ann bír tairnmetu ar íar na línne. Tuinníoe, .i. ó étopur co línno. Tír línnoe, .i. aen fíe, .i. bír i n-íno in ena in uirí. Líae, .i. a ro, .i. in éloch uáctar. Mol, .i. a tpi, .i. ar fíu. 1nnooin, .i. a céatir, .i. in éloé íáctar. Héiríníu, .i. a cuic, a éloc bec bír fíu cinn in muil, uiríu ímpar in mol. Oírce, .i. a fíe, .i. íar a céil ílír in tuirí. Míláiríe, .i. fíe, .i. héirí in muil, .i. in gamul. Cup, .i. a hocht, .i. íaríu an cupur in tairbur uairí in éloé uáctar, .i. in tuat, .i. in taironn toll. Comla, .i. comail ro neoch íat uil, .i. in muilinn, .i. coitcenó roib uile. Ar ólígíu cumalae a comet, .i. ólígíó cach ní ír ean aolae ne nech roib rin a comet; no ólígíó cáe ní ír fíu cumal bír ac nech, comla fíu ac a chomet, .i. in muilinn uile, .i. o comla naobuo ingnat a coibeirí ro beirí fíu ann; cío on ar ólígíó cumal a comét [ocyr ní] uablaó ro beirí fíu oin, .i. o comlaó uia fíu roibí log céirí fíuinnne cáe fíu írín mbuill. Manó arthar an oirí ano, ír lan logenech, maró lu, ír let log enech. 1m óingbail mic ro chích, .i. íar mór. 1m óingbail mic ro chru, íar nec a mathar, no ní haíar o marbepu at beirí lebar, .i. aithgín a bío. 1m óingbail mic ro mór, .i. in ben meir. Ói ocláim, .i. in ben brénanalach. Ói buíoir, .i. in ben boair. Ói cláim, .i. in ben clám no brénanalach. Ói cháich, .i. bec de fíu aice. Ói óaill, .i. in ben lan óaill. Ói anbobrachí, .i. in ben tpiuín cin fíu níre, ut oíat Corpmac:—

“Conberbarí bráct
Nebpon bpu fíu cín láct
Ninporéna.”

¹ *Comla*.—The whole of this gloss is exceedingly obscure in the Harleian copy and in O'D., 64. In C., 793, the following explanation is given under the word comat, which is the comét of the other copies. *Ar comat* .i. a camla no ír cumal írín in t-íarí tét mýou iní ano ailla ír íeir comét. “To preserve it, i.e. its ‘camla; or the person pays a ‘cumhal’ for what is lost on the day on which it is his turn to mind it (*the mill*).”

For a hatchet ('biaill') i.e. ('bis ina ail') that which is always in request or under control, or ('aill ni is in bith') the weapon which makes the wound, or ('no bith hail le ni na hail') the wound of the weapon with which one makes weapons, i.e. the wood-axe. For a billhook, i.e. which is for cutting the wood. For the rope of the house of the farmer, i.e. the rope for *tying* carts and loads; and though it is *kept* in the house of another, it is still an article of necessity, i.e. for the goodly rope that is in the house of the man of work, i.e. the Brewy; all this in time of work. For the hook of a widow's house, i.e. an iron hook, i.e. its head is bent under it; *it is kept* under the rushes, i.e. the thatch in the house of the widow; and it is her guardian that takes the distress for it, i.e. a billhook or pruning knife for cutting ivy or holly. For a barn ('sabhall'), i.e. on account of ('saebh bel') the great open side it has at the time of arranging the grain, i.e. corn, in it; or it is taken for the cost of its erection; and it is a common barn, i.e. 'sae-bel,' i.e. its side is open. For a haggard in shares, i.e. for his share in the corn-yard, i.e. in the common haggard. For the eight parts which constitute the mill, i.e. about the eight parts which are necessary to the mill, as we shall explain hereafter. The spring, i.e. from which water comes, i.e. the water which is drawn from the spring rests in the land of the pond. The mill-race, i.e. from the spring to the pond. The land of the pond, i.e. *they are* the first requisite, i.e. which is at the head of the 'en,' i.e. the water. The stone, i.e. the second *requisite*, i.e. the upper stone. The shaft ('mol'), i.e. the third, i.e. *this is its own proper name*. The supporting stone, i.e. the fourth, i.e. the lower stone. The shaftstone, i.e. the fifth, i.e. the little stone which is under the head of the shaft, and on which the shaft turns. The paddle-wheel ('oircel'), i.e. the sixth, i.e. ('dar a cel') over its paddle the water flows. The axis, i.e. the seventh, the burden of the shaft is on it, i.e. the 'gamul.' The hopper ('cup') i.e. the eighth, because it drops the corn out of itself into the upper stone, i.e. the 'tual,' i.e. the perforated iron. The 'comla' i.e. they are all *in place* of a bondmaid to a person, i.e. the *whole* mill, i.e. the *mill* common to them all. For the bondmaid was bound to mind it, i.e. for she was bound to mind everything of these which a person wished; or every thing that one has, which is worth a 'cumhal,' is entitled to a gate ('comla') to protect it, i.e. the whole mill, i.e. by a gate ('comla') the restitution of which should have a stay of one day; because the bondmaid ('cumhal') is bound to protect it, and one of its parts has a stay of one day, i.e. by a gate ('comla')¹ the value of which is four pennies for every man in the place. If both are not supplied, it is full honor-price, if less, it is half honor-price. For taking care of a son from the breast, i.e. after a month. For taking care of a son after a death, i.e. after the death of his mother, or he is not nursed on dead blood as the book says, i.e. the restitution of the food. For taking care of a son from a mad woman, i.e. the insane woman. From a diseased woman, i.e. the woman with the fetid breath. From a deaf woman, i.e. the deaf woman. From the lepress, i.e. the leprous woman, or the woman of fetid breath. From a nearsighted woman, i.e. she has but little sight. From a blind woman, i.e. a totally blind woman. From an emaciated woman, i.e. the shrivelled woman without juice of strength, as Cormac said—

"Fat is boiled

In a caldron, a feast for the stomach without milk,
That relieves."

DISTRESS.

DISTRESS. Θι bacclaim, .i. in ben ip bacach lam, .i. in ben ceip, .i. cia do
 — paeth a tin, ní tualaing a teipaigne. Θι rapachtaig, .i. fo tabar
 inolaí pulla.

 Cnaó naíne ar an athgabail geabair a fep leraig na mban
 fo anuair uil in oingbail in altruma oib, muna oingbairteir oib
 he ar in pe ar a nolegar.

 Im ethur bir ocimoricor a purt i porit, .i. don ethar (.i.
 coitcento) bir ac mupchur ar in purt ina ceile, ar aine beor, .i. aethgin.
 Im richiél tigi aipech, .i. gnaio flata in amfirir imepta, .i. geibio
 gneim bio oib. Im falunio tigi briugaid, .i. nefam he in caé
 inbaio, .i. mianach caé ain. Im glar conai allmáire, .i. waine
 no eich, .i. in in glar cometur na hi do bepar rap oll in mara, in gall
 glar. Im chloc fo cain cethra, .i. uarali, .i. pocanur in briagite na
 cethra, .i. do ni nemeó cethra oib .i. impa cach nairci, no fo briagite oia
 n-aithne, .i. in fo bia doorum ip in nemeó cethra do gabail i n athga-
 bail, ipéo fil uorum i nemeó cethra do denam oib co tiactain tapmire
 na hatgabala de. Im chomar, .i. aéthin in comair ar ain; uair noá
 nepar iartain muna gabtar [aéthabail] uime [i naimfirir a buana no i
 naimfirir a caéthe mara benta he.] Im chomaitcheir, .i. cae com-
 aitceor do airtin, .i. briathair geber oia raile. Im chomleptha,
 . i. in in cumthar ar in comaitheé, in lebar; aéthin ngnima fo leic in
 briathar ar a ceile, .i. commune peine.

O'D. 65. [Áitipe on briathair oia raile ar na hica cin in doptaid fo
 gab caice; ocur ar i comleptaid raíl ann, briathad waine tapluic
 in briathair ar araile; no in iní do níteir ar comleptaid in
 comaité. Áéthin ngnima fo leice in briathair ar a ceile, amair
 oubnumur roíuino.]

 Im laino, .i. in gnetel. Im lainnin, .i. in tirlir in gnetli, .i. oc
 impu na bairgine, .i. bepar don gnetil. Im lainoelbra tige
 cach, .i. in in ail tige for a mbi in breo tairnemach amail cannoil i

¹ *Young foreigners.*—This probably refers to the slaves imported into Ireland in early times.

From a lame handed, i.e. from the woman whose hand is lame, i.e. the crippled woman, i.e. though he (*her child*) went into the fire, she would not be able to save him. From a lunatic, i.e. upon whom the magical wisp has been thrown.

DISTRESS.

There is a stay of one day upon the distress which the guardians of all these women above mentioned take for removing their children from them, *which distress is always taken* unless they are taken from them within the lawful time.

For a boat which ferries from bank to bank, i.e. the common boat, which ferries from the one bank to the other, there is restitution in one day also. For the chessboard of the house of a chieftain, i.e. of one of the chieftain grade in the time of playing, i.e. it is like the case of their morsel of food. For the salt of the house of the Brewy, i.e. it is an article of necessity at all times, i.e. a thing which every one desires. For a lock for *securing things* from across the sea, i.e. men or horses, i.e. for the lock which keeps those that are brought over the great surface of the sea, i.e. the young foreigners.¹ For a bell from the necks of cattle, i.e. privileged *cattle*, i.e. which sounds from the necks of the cattle, i.e. which makes privileged cattle of them, i.e. *it is* about them every night, or depending from their necks that they may be known, i.e. the fine which will be paid to a person for taking the privileged cattle in distress from him, is to be paid by him for making privileged cattle of them before the arrival *of the time of* their being exempted from being taken in distress from him. For tillage in common, i.e. distress for the tillage in common has a stay of one day; for it is not a thing of necessity afterwards unless distress be taken for it in the time of reaping, or in the time of using it if it be already reaped. For herding in common, i.e. every neighbour is to be faithful, i.e. they shall all be in brotherhood with each other. For the common bed, i.e. for the thing that is transferred to the neighbour, i.e. the bed; the restitution of work which one brother left upon another, i.e. in the reciprocal obligation of the inferior grades.

A pledge is given by one brother to another that he is to pay for the crimes of the stranger whom he has invited unto him; and the "common bed," here referred to, means the feeding of a party which one brother transferred to the other; or it refers to what is done while occupying the common bed of the neighbour. *There is to be* restitution of the work which one brother has left upon the other, as we have said before.

For a griddle, i.e. 'gretel.' For the griddle slice, i.e. the little slice of the griddle, i.e. for turning the cake, i.e. which belongs to the griddle. For the branchlight of each person's house, i.e. the straight wand upon which the beautiful light is placed like a candle in the house of each person; or for the 'ail

DISTRESS. *tig cach uime; no im aiail toirniis. 1m trefet tigi rrothá, .i. in teite, .i. bíf oc impud, .i. trefití feteir in teni, trefa an leirib; no im in fite trefin trefa fiteir teni i tig cach uairil, .i. in fiteiriu. 1m thar b for rlabra, .i. i n-aimfir thara. 1m echcuillach for eochu, .i. i naimfir echmarra. 1m mucuillad for mucú, .i. i naimfir lait. 1m fiteirí for caerchu, .i. i n-aimfir fite. 1m coin for ambí oterach, .i. cu fectair doirir. 1m conbuachail cacha cethra, .i. nepam he cipe conbuachail do na tri con buachailib, .i. anao naine ar in athgabail gabur im athgimib na con rin. 1m oirce, .i. bíf ar cae, oirce na rigna imepan; no ac mnaí toircearach; ocur a fer ro gab athgabail ime, uair da ma ben ro ba anao aile. 1m archoin, .i. cu arais, cu na tri ngnim, .i. oingab fer forranna [7pt.] .i. anao n-áine ar in athgabail gebtar im athgenab na con rin uile. 1m archocair, .i. in cu bíf ar cae aiceo na nscatave, in cu lan oligtheé; no na nawi i n-aimfir fiaoiis. Athgabail aile, .i. itir aine na fer ocur trefir na fer, ata alia na mban. Ar a fuil anao nairi. Ror mior Sencha, .i. ro meiremnaisertar Sencha, do fíer oirgíoretar a aenid fíem. 1m cacha mbanote, .i. im cacha teétuasó mbanora, .i. im cae ni oleasat na mna.*

1r co re conamur athgabail huine, acht ní ina thormais cubur ocur aicneó la pene, a cormailrib, iar fir [ocur ole] chta. Ní techtat for dail ír for dail andligid. Nach míl conbeir deiche ír coibne fíiu ro ucc bús búsúid bui i feren. Caé athgabail aile a oligid for cethraimthain, a dithim for ochtmaó.

1r co re co namur, .i. ír co nuice ro ro cotamrígeó anao náine ar in athgabail, .i. cur in athgabail aile, .i. arput. Cubur, .i. na cperen, .i. in luéca legar. Ocur aicneó, .i. na fer fíren, .i. in luéca na legano. Ac cormailrib i ar fíir, .i. in neoch ír cormail fir ocur na tue ar airo, .i. etach do nóet ocur fíu bhu in ni fuacéa, no biaó do boéaib.

Ná huile neí chí rin anuar uile, ac rubramar inolígeó na haine, ír ano ata anao naine orra i n-inbaro nar tincé in ti

toirigh.' For the blower of a chief's house, i.e. the 'teite,' i.e. which is turning round, i.e. through it the fire is blown, through the leather; or it refers to the strong pipe through which the fire is blown in each chief's house, i.e. the bel-lows. For keeping a bull for cows, i.e. in time of bulling. For a stallion for mares, i.e. in the time of covering. For a boar for sows, i.e. in the time of their heat. For a ram for ewes, i.e. in the time of their heat. For a hound of the dunghill, i.e. the dog outside the door. For the watch-dog for every kind of cattle, i.e. every watch-dog of the three watch-dogs is a thing of necessity, i.e. there is a stay of one day upon the distress that is taken for obtaining restitution of these watch-dogs. For a lap-dog, i.e. that is in a house, i.e. the lap-dog of a queen; or it is the lap-dog of the pregnant woman; and it is her husband that takes distress for it, for if it were a woman the stay would be two days. For a watch-dog, i.e. the chained dog, i.e. the hound that does the three things, i.e. drives off robbers, &c., i.e. there is a stay of one day upon the distress which is taken for the restitution of all these dogs. For the lawful hunting-hound, i.e. the hound which is kept for pursuing thieves, i.e. the fully-lawful hound; or for pursuing the deer at the time of hunting. Distress of two days, i.e. between the one day of the men and the three days of the men, the two days of the women come, i.e. on which there is a stay of two days. Sencha fixed, i.e. Sencha estimated according to rectitude from the law of nature itself. For every female possession, i.e. for every female property, i.e. for every thing that women are entitled to.

Thus far have been named the distrains of one day, except those that are extended in accordance with conscience and nature, by the Feini, from analogies of truth and law. The latter do not become lawful by judgment; it is upon judgment their law is; all animals which bear twins are estimated by their equivalents as decided by Brigh Briughaidh who dwelt at Fesen; every distress of two days shall have its right upon four days; its delay in pound upon eight days.

Thus far have been named, i.e. up to this the distress with one day's stay has been treated of, i.e. up to the distress of two days, i.e. the distress with time. Conscience, i.e. of the believers, i.e. those who are instructed.^a And nature, ^aIr. Who i.e. of the just men, i.e. those who are not instructed.^b From analogies of ^{read.} truth, i.e. the thing which is like it, but which has not been itself stated, i.e. ^bIr. Who do not read. clothes to the naked and to such as require them at the approach of cold, or food to the poor.

All those things which we have mentioned above in the law of the one day, have a stay of one day, when the person of whom



they are due did not offer payment until distress had been taken from him, whether they were due of him as 'eric'-fine for injury *done*, or on account of a bargain or a contract; but if he tendered payment for them, then distress is not taken from him. But if they were due on account of a bargain or a contract, and if a certain time had been specified for them, they must be paid at once at the expiration of that time. If no particular time had been specified, then, as it is a thing whose time has not been fixed, its recall shall determine its time. If they are due as compensation for injury, if the person of whom they are due pays them without distress being taken, they are to be paid according to the nature of the injury, *i.e.*, according as it was by design, or inadvertence, or *in the way* of secret murder.

DISTRESS.

The latter do not become lawful, *i.e.* no one of them is rendered lawful upon any other judgment but that of their equivalent, *i.e.* it is not upon this judgment. It is upon judgment their law is, *i.e.* it is upon the judgment of two days they have that which is due to them, *i.e.* it was for this judgment it was allotted to them. All animals which bear twins, *i.e.* here 'nach' is put for 'cach': every animal which bears twins, *i.e.* two lambs at the foot, *i.e.* the sheep. Twins, *i.e.* double, *i.e.* the occasional double offspring of kine, or twins. Are estimated by their equivalents, *i.e.* the thing that is estimated as of equal value with them, is that which is to be taken by them to give lawful possession; this is what they think right to seize in distress, to take lawful possession, *i.e.* it is like a distress of two days; although these clean animals are taken in distress of one day, yet there is a levying of two days upon them on account of their quality. As decided by Brigh Bruighaidh, *i.e.* a female Brewy, and the female author of the true mode of taking lawful possession. Who dwelt at Fesen, *i.e.* she was at Magh Deisitin in Uladh, *i.e.* it was the name of the fort. Distress of two days, *i.e.* on which there is a stay of two days, and a notice of two days. Its right upon four days, *i.e.* its judgment, *i.e.* between stay and notice, upon four, *i.e.* four natural days. Its delay in pound upon eight days, *i.e.* between stay and notice and delay in pound, *i.e.* notice of two days, and stay of two days, and delay in pound of four days; so that it is thus eight days in all, *i.e.* the period of forfeiture for it commences on the ninth day.

There is a notice of two days by one woman upon another, and by a woman upon a man. If it be a man who sues a woman, he shall serve a notice of five or ten days upon her. If it be a guardian who sues either of them, there shall be a notice of five or ten days served for their debts, and the natural stay of the 'seds,' and their natural delay in pound shall be allowed in such case.

There is distress of two days, in the case of a daughter respecting the property of her mother, respecting the evil word of one woman against an-

DISTRESS.

ní bí í mbanteallach aét co coirib, ocuf lórat, ocuf
criathar, do cach mnai for a naise.

Αθηγαβιλ αιλε, .ι. αρ ατα αναδ ναιλι. Το ινγιη ιμ comorbur α
μαθηαρ, .ι. ιμ caem orba uair α μαθηαρ, .ι. cairis ocuf cpeia, .ι. orba
peircepi, .ι. orba criab no pñarca α μαθηαρ. Μιφοcul mna oia
naila, .ι. ιη orochpocul do beip ιη ben ap aδeili ιη α lapanm, no
anpocul na bi fuirpi, .ι. oiablaδ ιη peicδ olomuy, .ι. mipocul nro piu
fuirpi, .ι. ιη gell, .ι. piaeδ oligip ben oia laile. Ιη oingbail mban-
teillaig, .ι. ιη oingbail ιη τεεταigci banra, .ι. ιηολigro, .ι. ιηολigcheδ
berait ipin perann, .ι. manip a[δ]c caipig. Ap ní bí í mbanteallach
aét co coirib, .ι. uair nochan fuil ιη oligteδ do na mnab, .ι. ιη
oligtech do bpeit do τεεtuγαδ perann aét cairis ocuf lamtoparo. Co
coirib, .ι. α ceoir, .ι. oi cairis ιη cet pecht. Lórat, .ι. ap α cpod uil
i forba na tpi cethraman. Criathar, .ι. ιη pecht oedenach.

Nochan fuil deitbir nepaim na nemnepaim ιηη aθηγαβιλ
gabait na mna, ocuf noδa npuil deitbir cinraig na ιηbleogan,
ocuf noδan poxlat muige na cpicha anao na oichim doib; aét
anad naila, ocuf apao naila, ocuf oitim cethraman. Ocuf ben
tuc toicheδ for pñ no for mnai ano ipin; ocuf maia pepi tuc
toicheδ for mnai, apao cñicci for ban gñaro feime, ocuf apao
dechmaide for ban gñaro pñata, ocuf epoparo ocuf tpeipi
imcéimniigci.

Deitbir etarpu ipin ocuf ιη bail ata: “apnen piachu oia
cethruime lo on oétmao lo.” Banaitipe tainic tap cenro
banbriobar pe laima banpecheman ano, ocuf tpi apao fuil ano,
.ι. apad naila on banpeichemain for an mbanbriobarδ; ocuf apao
aile on ban peichemain for ban aitipe; ocuf apao naili on
ban aitipe for ιη mbanbriobarδ; conao pe laite ipin, ocuf anao
naila conro ocht laiti, ocuf oitim cethraman, cona oia laite dec;
conro e ipin apnen piachu, oia cethruime lo ιη anpa ocuf ιη

other, for securing the possession-taking by women, for there is no possession-taking by women but of sheep and a kneading-trough, and a sieve, for every woman from the other. DISTRESS.

Distress of two days, i.e. upon which there is a stay of two days. *In the case of* a daughter respecting the property of her mother, i.e. respecting the fair noble property of her mother, i.e. sheep and utensils, i.e. the property of the spindle, i.e. the marriage gift or the portion of her mother. The evil word of one woman against another, i.e. the bad word which one woman says of another with respect to a nickname, or an evil word *respecting a fault* which she has not, i.e. double the fine she incurs, i.e. a bad word which she does not deserve, i.e. the pledge, i.e. a debt which one woman owes another. For securing the possession-taking by women, i.e. for securing the female property, i.e. illegal, i.e. whatever they take on the land is illegal, except sheep. For there is no possession-taking by women but of sheep, i.e. for there is nothing lawful for the women, i.e. it is not lawful *for the women* to bring any thing for taking possession of land, except sheep and the produce of their hands. But of sheep, i.e. the first time, i.e. two sheep on the first occasion. Kneading-trough, i.e. for all her portion at the end of the thrice four days. A sieve, i.e. on the last occasion.

There is no difference of necessity or non-necessity *observed* respecting the distresses which the women take, nor is there any difference of debtor or kinsman-*surety*, neither do places or territories deprive them of stay or delay in pound; but *they have* a stay of two days, and a notice of two days, and a delay in pound of four days. In this case it is a woman that has brought a suit against a man or against a woman; and if it be a man that has brought a suit against a woman, *he shall serve* a notice of five days upon a woman of the inferior grade, and a notice of ten days upon a woman of chieftain grade, besides fasting and the three days of grace.

There is a difference between the above and where it is said: "She pays debts the fourth day after the eighth day." A female surety came *to surrender herself* on account of a female defendant, into the hands of a female plaintiff in the latter case, and three notices were *served* on the occasion, i.e. a notice of two days by the female plaintiff upon the female defendant; and a notice of two days by the female plaintiff upon the female surety; and a notice of two days by the female surety upon the female defendant; making in all six days, *to which add* a stay of two days, which will make eight days, and a delay in pound of four days, which will make twelve days; so that this is *the period at which* the debts are paid, i.e. on the fourth day of the stay and the delay in pound after the eighth day of notice. Here

DISTRESS. dítima on oétmao lo in apao. Suno imurpo noéan fuil aét apao náili, ocur anao náile, ocur dítim cethpuman, conio oét la.

Áthgabail aile im log lamthopao, im duilchine, im poburthe, im aparain mna dia náile; im each naobur bir i feirtrib, im fepair, im rnuimair, im per bolg, im feithgeir, im aiceo fige uile, im plerc lin, im cuicil, im lugarmain, im cloidem corthaire, im abur, im comopar nabairpe, im corpair, im airte lamthopao, im iaoas cona ecorpair, im criol, im cranobolg, im fuinte, im chupail, im rnaithait, im rnaithe lisa, im rcaoirpc pocoirle ben ar apaire, im baipcne cat ban, im oipcne puina, im tincup poe, im tairpc naipm, ar ir im fir ban ciato imarzaet poe.

Ir co re conaimet athgabail aile por uc bpuz bpuzao bui hi feirín, ocur Senca, mac Ailella, mic Culclain; pongellair Ulaó. Ir iarpunó po laeta oena tar aile, ar itbath fir fene mana tirtair treiri; ar ni airpenao nech a dligeo nae updligeo, nach a gair, nach [a] raobpe, cia beith do iar cul, la puirchiu aine, ocur taubpetha Ailella, mic Matach, conio tainic Coirppe Snathchoir naó po damair nach ndligeo naó beith por uin, acht a beith por treiri ocur cuiceti ocur

indeed there is but a notice of two days, and a stay of two days, and a delay in pound of four days, making *in all* eight days. DISTRESS.

Distress of two days for the price of the produce of the hand, for wages, for weaving, for the blessing of one woman on *the work of* another, for every material which is on the spindles, for the *flax* spinning-stick, for the *wool* spinning-stick, for the wool-bag, for the weaver's reed, for all the implements of weaving, for the flax scutching-stick, for the distaff, for the spool-stick, for the flyers of *the spinning-wheel*, for the yarn, for the reel of the spinner, for the border, for the pattern of her handiwork, for the wallet with its contents, for the basket, for the leather scoop, for the rods, for the hoops, for the needle, for the ornamented thread, for the looking-glass which one woman borrows from another, for the black and white cat, for the lap-dog of a queen, for attending in the field, for supplying a weapon—for it is about the true *right* of women that the field of *battle* was first entered.

Thus far we have mentioned the distresses of two days, as decided by Brigh Briughaidh, who dwelt at Feisin, and by Sencha, son of Ailell, son of Culclain; to whom the Ulstermen submitted. It was by these one day was added to the two days, for the truth of the Feini would have perished, if the three days had not been allowed; for no one could distinguish his own right, or his neighbour's right, or his wisdom, or his property, though he might have it under his protection, in consequence of the suddenness of one day, and the sudden judgments of Ailell, son of Matach, until the coming of Coirpre Gnathchoir who did not consent that any right should be upon one day, but that it should be upon three days, and five days, and ten

DISTRESS. Dechmaí; ara tairt a fir cach a mbuidib breithe. 1r i athgabail treiri ciata ra gba in Eri i mezh rloizto Ailella mic Matach.

Αθηγαβιλ αιλε, .i. αρ ατα αναο παλι. 1m λογ λαμτοραιο, .i. 1m λογ in τορατο το ni ri o laim, .i. bocao ocyr brecaó ocyr fige, .i. deómao cachá dúla. 1m pobrithe, .i. leé na fuba don mnai igr, .i. fuba berpéa, .i. luas fige. 1m Αραρταιν, .i. peétnaó lambiata na mná na terna in bennachá, no na mná oia ngaibthe, .i. nembennachá to ni in ben ar acoi na mná eile annrao. 1m cach naao buir, .i. glar 1m. Buir i feirteirib, .i. rnat glar olla. 1m pertauir, .i. 1m. 1m rinimair, .i. olla no in pertauir loim, .i. ninuich. 1m per bolz, .i. 1m in bolz buir fo per fo trair ar a crann a abruir, .i. in cirbolc.

O'D. 504. 1m peth geir [.i. do beir peit ger ar in fige, no ríó géir do beir peth ar in fige]. 1m aiceo fige uile, .i. comobar na fige do garunnib ocyr do clawonib, .i. na rlatá fige. 1m fleirc 1m, .i. ra fleircther in 1m. 1m cuicil, .i. cuicel 1m, .i. in pertauir, .i. nolla. 1m luza rmarin, .i. luza garman, no lingua garman, .i. in garman cen buuir, .i. cen faebair. 1m cloisem corthair, .i. [cranta beca a cinn cortauir] ara figther in corthair. 1m abruir, .i. aobuir uair aet a figi, .i. na ceirtezi zela,

O'D. 504. .i. rnat rinn. 1m comorair nabairre [.i. iní ar a comoirbrienn in abairrech] a h-abuair, .i. crann tocharéai no toéruir. Nabairre, .i. gnim ar gnim. 1m cortauir, .i. uirui pein. 1m airte lamthorai, .i. uraite le in torao to gni o laim in nuat leob ina rianairi, .i. ruat in gnera innti. 1m iaoas cona ecortauiz, .i. in tiaz cur ani ecarthar innti, in tabruir, .i. aiteos, .i. in loman bir imbe, .i. im a beolu. 1m criol, .i. im criuall, cri ruaiscther o'i alluib, no cri a rruiallaib. 1m cranobolz, .i. lethair, .i. bolz ar ambro crannbelan analluo, .i. bir pon pat foileti. 1m rinne, .i. in pota. 1m chuairil, .i. gairit, .i. cruinn rugin. .i. cranroga beca no bit aca anallot im an abuair. 1m rnathair, .i. pet int rnat ina cro. 1m rnaithe zigá, .i. rnat raáa. 1m rcairdeirc, .i. rcat tere na mban, .i. rcatan. Focoirle ben ar arail, .i. beuir in ben o ceili. 1m baircne cat ban, .i. in baircna, nia trena, tucaó a bairc brepail brie im-bit cat bionrinna uba. 1m oircne rigna, .i. inoiaon orcan na rigna buir, .i. mepan.

¹ *The price of weaving.*—In C. 794 a, the following explanation of this word is given:—*Im forbridhe*, i.e. the price of weaving after its being taken from the beam, i.e. the tenth part of the price of the garment is the price of weaving it.

days; for every one could attain to his right by the proper periods of the judgment. The first distress of three days ever taken in Erin was for failure in furnishing men to the hosting of Ailell, son of Matach.

Distress of two days, i.e. on which there is a stay of two days. For the price of the produce of the hand, i.e. the price of the produce which she makes with the hand, i.e. teasing, mixing, and weaving, i.e. the tenth part of each work. For weaving, i.e. half the 'fubha' to the female weaver, i.e. the 'fubha' of napping, i.e. the price of weaving.¹ For the blessing, i.e. the seventh of the full allowance of food of the woman who omitted to perform the blessing, or of the woman for whom the *distress* is taken, i.e. in this case the one woman omits the blessing of the work of the other woman. For every material, i.e. unbleached flax-thread. Which is on the spindles, i.e. the gray woollen thread. For the *flax* spinning-stick, i.e. for flax. For the *wool* spinning-stick, i.e. for wool, or the bare spinning-stick, i.e. of the woof. For the wool-bag, i.e. the bag which she has at her 'pes,' i.e. foot, out of which she combs the material, i.e. the combing-bag. For the weaver's reed ('feth-geir,') i.e. which brings a sharp sinew ('feith-ger') on the weaving, or a sharp *slip* of wood ('fidh-ger,') which brings a sinew on the weaving. For all the implements of weaving, i.e. all the implements of the weaving, both beams and swords, i.e. the weaving rods. For the flax scutching-stick, i.e. by which the flax is scutched. For the distaff, i.e. the distaff for flax, i.e. the spinning-stick, i.e. of the wool. For the spool-stick ('lugarman,') i.e. the smaller stick, or 'lingua garman,' i.e. the stick without a point, i.e. without edge. For the flyers, i.e. little rods at the head of the border out of which the border is woven. For the yarn, i.e. the finished material *all* except the weaving, i.e. the white thread-balls, i.e. the white thread. For the reel of the spinner, i.e. the thing upon which the spinner works her material, i.e. the winding tree. Of the spinner, i.e. work upon work. For the border, i.e. on itself, i.e. one work added to another. For the pattern of her handiwork, i.e. she can the more easily perform her handiwork by having the leather pattern before her, i.e. the picture of the needlework upon it. For the wallet with its contents, i.e. the bag with the things which are arranged in it, i.e. the material, i.e. the 'aiteog,' i.e. the string that is about it, i.e. about its mouth. For the basket, i.e. 'crioll,' i.e. 'cro-iall,' i.e. a 'cro,' which is sewed with thongs ('allaib') or a 'cro' of slips ('ssdiallaib,') For the leather scoop, i.e. of leather, i.e. a bag out of which there used to be formerly a stick, i.e. which is under the cleansing vessel. For the rods, i.e. the long. For the hoops, i.e. the short, i.e. tough rods, i.e. little rods, which they used to have formerly about the material. For the needle, i.e. the passage of the thread in its eye. For the ornamented thread, i.e. the coloured thread. For the looking-glass ('scaideirc,') i.e. the image reflector ('scat-derc') of the women, i.e. the mirror. Which one woman borrows from another, i.e. which one woman takes from another. For the black and white cat, i.e. the 'baire-nia,' i.e. the great champion which was taken from the ship of Breasal Breac, in which were white-breasted black cats. For the lap-dog ('oirene') of a queen, i.e. after the foot ('orcan') of the queen he follows, i.e. the lap-dog.

DISTRESS. 1m tincur re, .i. da per lebach gaibep. 1m tairac nairm, .i. ben in fir gaibir oire, .i. arim comraic bir oca do gner, .i. uairepe da reicheam, .i. don coibdeac eile. Ar ir im fir ban ciato imarzaet roe, .i. ar ir im na mnaib iar fir no heimfuachnaised in comraic ar tur a re [.i.] i perann, .i. im Ain, ocur im laim, .i. da ingin parataloin.

Ocur da mac parataloin ir iat do ruine in comraic, .i. per ocur pergnia, ocur ir uime no comraicret, .i. in daia brathar oib, .i. pergnia tuc a iar i lannamur, .i. laim, ocur tuc in brathar eile, .i. per, in triur eile, .i. Ain; ocur no bi a cet coibei, ocur no ba leirim do reir oligid in coibei, uair nir mair a athar; ocur a deir i Racholl m-brath [a]. “Leth cet coibei cacha mna da aigi fine, ma iar necaib a hathar;” ocur no bai pergnia ac iarua a cotach don coibei; ocur eirinoirac he, ocur ni olis ni; no ir coibei na rethar tucad aigid i naisid na coibei ro, ut oiait:—

“Da mac parataloin, cen aet,
 “Ir iat do ruine in comraic;
 “Per ir pergnia, co meit ngal,
 “Ainman da in da brathar.”

Ocur deirimiret ar in cetna:—

“Per ocur pergnia na fir,
 “Ired innir na rin,
 “Ain ocur laim do ceptar rlois
 “Da prum ingin parataloin.”

O'D. 69. Ir impur in retharet in re ciata imarzaet; ocur a deir i mbaile [eile] Aine ocur Airpe ainman da na da ingin.

Ir co re conaimet achgabail aile, .i. ir co nuice ro no canaim-riged no no cotaimrig anad aile roir in achgabail rucurpar bria, ban bria, mathair Sencha, ocur bria bria, a ben. Roir ué bria bria, .i. ban ugoar per bria, .i. lannreithed. Du h bria, .i. do bu i Mug Deren i n-llab, .i. ainm in uine, .i. immenot. Ocur Sencha mac Ailella, .i. a per, .i. mac in fir no roe nech o oir no o cangin clain, no aile raine aile, .i. aile no cloe cae aen tre na eolur. Fongelletar Ula, .i. teigoir Ula ina fuigill. Anad n-aine ocur anad treir roir in rliet ro uile. Ir iar runo no laeta oena tar aile [.i. aine na reurpar aile na mban, go triur na reur],

O'D. 505.

1 *Marriage gift*.—Coibei. This was a present given by the husband to the wife at their marriage.

For attending in the field, i.e. from her guardian he takes it. For supplying a weapon, i.e. the wife of the man takes it from her, i.e. the weapon of combat which they always have, i.e. from her to her protector, i.e. to the other relative. For it is about the true *right* of women that the field was first entered, i.e. for in truth it was about the women the combat was first waged in the field, i.e. in the land, i.e. respecting Ain and Iain, i.e. two daughters of Parthalon.

And it was the two sons of Parthalon that fought the battle, i.e. Fer and Fergnia, and the reason for which they fought was this: the one brother, i.e. Fergnia, married his sister, i.e. Iain, and the other brother, Fer, married the other sister, i.e. Ain; and the marriage gift¹ *which she received* was her first marriage gift, and *half* the marriage gift belonged to him, according to law, because her father was not alive; for it is said in the Racholl Bretha "half the first marriage gift of every woman belongs to the head of her tribe, if *she receives it* after the death of her father;" and Fergnia was seeking his share of the marriage gift; but he was a disqualified person, and was entitled to nothing; or it was the marriage gift of the *other* sister that was brought face to face against this marriage gift, as *the poet* has said:—

"The two sons of Parthalon, without doubt,

"Were they who made the battle;

"Fer and Fergnia, of great valour,

"*Were* the names of the two brothers."

And this is an instance to the same effect:—

"Fer and Fergnia were the men,

"As the ancients do relate,

"Ain and Iain, who caused the hosts to be destroyed,

"*Were* the two chief daughters of Parthalon."

It was about these that the first battle-field ever fought was assembled; but it is stated in another place that Aine and Aiffe *were* the names of the two daughters.

Thus far we have mentioned the distresses of two days, i.e. hitherto has been ordained or established a stay of two days upon the distress which was adjudged by Brigh, the female Brewy, the mother of Sencha, and Brigh Brethach, his wife. As decided by Brigh Briugaidh, i.e. the female author of the men of Erin, i.e. full judging. Who dwelt at Feisin, i.e. who lived at Magh-Des-ten in Uladh, i.e. the name of her fort, i.e. of her residence. And by Sencha, son of Ailell, i.e. her husband, i.e. the son of the man who turned men from blemished or false covenants, or who had a peculiar merit, i.e. a merit which changed every one through his knowledge. To whom the Ulstermen submitted, i.e. the Ulstermen submitted to his adjudication. There is a stay of one day and a stay of three days upon all this kind. It was by these one day was added to the two days, i.e. the one day for the men beyond the two days for the women, so that it is three days for the men, i.e. it is after this particular time the one became ob-

DISTRESS.

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DISTRESS. .i. ír íarþ aníaoairín na láao aine, .i. ír íarþ an anao naíli. Tapr aile, .i. tapr in da lá ríl írín aile. Ar íebath rír pene mana tírtair tpeírí, .i. uair do eípleð a ríunne ona fíenib muna tírat anao tpeírí for na petair tpeírí, .i. don cach ír daíl tpeírí. Ar ní aírpefenað nech a olígeð, .i. ní aicnebíao, no ní uairgepfo nech a olígeð fíen; .i. ní porþ a olígeð fadoim, .i. do naomanoair, .i. do na rachair. Nach uprígeð, .i. cin mbloegain, .i. nach aíl, .i. do rachair. Náð a gair, .i. aiamao amnuþ co ngair he, no uao fíen, .i. a ríputan ríoirín, .i. do bpeíð. Nach ríairbpe, .i. aíl beíð do roabur aíl, .i. o nech aile, .i. do pechemuín. Cía beíth do íar cul, .i. íar cul olígeð in roabur íro. Lá ruiréiu íne, .i. lá ro uar petá ná hane. Ocur taúl bpeíth, .i. ná bpeíth taúl rucurtar Alíll, mac Maíach, .i. ná bpeíth can ríuan, .i. dī maígn. Coníao tainic Coirppe Snatthchoir, .i. co tainic Coirppe Snatthcoir ro gnatígeð coir, no ro carao gnatthu. Nao ro damair nach nólígeð, .i. noca ro aicnigeptar rín nach olígeð do beí for aín, com beí for tpeírí, .i. nabuo mbéte íar naí for om. Achí a beíth for tpeírí, .i. anao tpeírí ar na petair tpeírí. Ocur cuicé, .i. ar na petair cuicé. Ocur wechmaí, .i. ar na petair wechmaí. Ara tírat a rír cach a ínbuíoib bpeíthe, .i. co tírat in tanað bu rír ríob ar cach ní ríob rín a huroib in bpeíthe; no ír pe ríuáin bu rír don bpeítheman in bpeí do bpeí. Ír í athgabail tpeírí, .i. ír í athgabail ar a ta anao tpeírí ro gaburtar Alíll in tpeírí cuice, ocur ro laíthe in aile do ná mnair anaenur. Cía ta ríagba in Erí í meíth ríolígíð, .i. cet athgabail ro gaburtar ar tur í n-Éirínn athgabail ro gaburtar Alíll mac Maí, í meí a ríolígíð, .i. at roet, no ar ná ro roet aíg, ar tpeírí.

Athgabail tpeírí ríolígíð, círr, congbaíl, denum ríige, denum ríatte, denam oenair; fuba ocur fuba; cin cach eírpheíth; in cínair do mic, do íngne, do huai, do mna pochráice, do rír tairí, do muirchuirí, do dhuíth, do oblair; í cínair do laíme, do ríla, do thengao, do beíl, do ríathemnuí; í tuílle do febe, aít meíth plede, no meíthle gíallna: at aena, aíl beíth írín tpeírí.

solete, i.e. it is after the stay of two days. Beyond two, i.e. beyond the two days that are in the second. For the truth of the Feini would have perished if the three days had not been allowed, i.e. for their truth would have departed from the Feini if a stay of three days were not allowed for the 'seds' of three days, i.e. for all adjudged to have three days. For no one could distinguish his own right, i.e. no one could know or distinguish his own right, i.e. he could not attain to his own right, i.e. by contracts, i.e. by the securities. Or his neighbour's right, i.e. the liability of a kinsman, i.e. of another person, i.e. by securities. Or his wisdom, i.e. though he should be sharp with wisdom, or of himself, i.e. from his own observation, i.e. by judgment. Or his property, i.e. though he should have the property of his rank, i.e. from another, i.e. to the defendant. Though he might have it under protection, i.e. this property under protection of the law. In consequence of the suddenness of one day, i.e. on account of the too great rapidity of the passing of the one day. And the sudden judgments, i.e. the sudden judgments which Ailell, son of Matach, passed, i.e. the judgments without consideration, i.e. of place. Until the coming of Coirpre Gnathchoir, i.e. until the coming of Coirpre Gnathchoir, who was accustomed to observe justice, or who loved *just* customs. Who did not consent that any right, i.e. who did not acknowledge that any right should be upon one day, but upon three days, i.e. that it could not be by nature upon one day. But upon three days, i.e. a stay of three days upon the 'seds' of three days. And five days, i.e. upon the 'seds' of five days. And ten days, i.e. upon the 'seds' of ten days. For every one could attain to his right by the proper periods of the judgment, i.e. that the stay which is due to them for every one of these should be allowed by the periods of the judgment; or it is the proper period that should be allowed to the Brehon for giving his judgment. The distress of three days, i.e. it was in a distress upon which there is a stay of three days that Ailell established the three days *for men*, and the increase to the two days was made for the women only. First ever taken in Erin for failure in furnishing men to the hosting, i.e. the first distress of *three days* ever taken in Erin was the distress which Ailell, son of Matach, took for the failure of his hosting, i.e. he took it, or because they did not supply him in three days.

DISTRESS.

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Distress of three days for hosting, rent, an assembly, making a high road, making a by-road, making a fair-green; for service of attack and service of defence; for the trespass of every pet; for the crime of thy son, thy daughter, thy grandson, thy hired woman, thy messenger, the foreigner that is with thee, thy fool, thy jester; for the crime of thy hand, thine eye, thy tongue, thy mouth, thy chieftaincy; for the fee of thine art, except the failure in supplying the feast, or the band of reapers to the chief: these are of one day, though set down among the three days.

DISTRESS. *Áthgabáil tpeiri fíoiḡéḡ, .i. cáḡ fmaḡt meḡa fíoiḡéḡ uilí ar tpeiri, .i. cipe fíoiḡéḡ do ná tpi fíoiḡeḡaib, .i. aino ír ḡrao tuaiḡe do uilí írin cáth; ocuf cáḡ fceit fpi cpeich, .i. cáḡ aen arí á mbiaḡ fciat arí á fcaith, do neoch buí imcomlaino, do uilí arí in cpeich; ocuf cach oíba do denam chana ocuf chairḡe, .i. fep cach fepaino ḡrao plaḡa maí aen íur in íuḡ, ac denam cana no cairḡe.*

Círf, .i. lethgabail diabulta in cira ar tpeiri. Cio beo círf do ná tpi círaib, círf nincírf o aníne, ocuf círf nínfíulainḡ o íne, ocuf círf naíróibíde cumá bírf ó íne ocuf ó aníne.

In ean airtetir in fenoir, ocuf ḡabur biaḡaḡo cía beith loíḡ do íaḡaḡo do airté, cíḡ íne cíḡ aníne, muia tincírfarí imín biaḡaḡo íin, ír anao náine ar in athgabail ḡaibef ime. Munafḡaḡa biaḡaḡo imírfro, ocuf ío inḡellaḡo do, ír anao tpeiri íor in athgabail ḡaibef uime; no ír bpaḡaírf ḡaibef díá íaile; cía ío ḡaḡaḡo biaḡaḡo im combiaḡaḡo in tpeimoraḡa, no im dírfíuḡaḡo á loíḡ do.

Congḡaíl, .i. trí congḡala do cuírf in ía íeine: congḡail íuḡ oc denam cana no cairḡe, congḡail tpeḡaḡo ná h-ḡclairí oc cuíḡíro cuarḡa, congḡail tuaiḡe fpi íuba ocuf íuba; no congḡail tuathgabala, .i. in ḡabail bírf íorí dí tu[á]it oc denam cana ocuf éairí; leḡgabail diabulta cáḡa biaḡa congḡaila díb íin ar tpeiri.

Ír anao náine íar íut íorírf in athgabail ḡaibef in bpaḡaírf díá íaile im biaḡaḡo íuḡ, no fenaḡo, no tuaiḡe, íe ná mbiaḡaḡo, ocuf íar nupfocra, Maḡ íar mbiaḡaḡo imírfro, ír anao tpeiri íor in athgabail ḡaibef in bpaḡaírf díá íaile, cíḡ im biaḡaḡo, cíḡ im loíḡ.

Denam fíliḡe, .i. í n-aimírf cua. In fmaḡt íuil ano ar tpeiri, .i. íarí caílle. Denam íaíḡte, .i. fmaḡt nemḡlanḡa ná íoḡ; in fmaḡt íuil ann ar tpeiríe, .i. díá cláḡo ime. Denam oenaíḡ, .i. ar[ín]ann anoirí,

1 *Rack-rent.*—‘Cis nincis.’ In O’D. 2,398, this is written círf nínfírf, i.e. wearisome rent. In C. 807, it is explained bó bíthblíḡt, ímaḡ cáḡ mírf co cenó mbliáḡna, i.e. a cow constantly giving milk every month to the end of a year.

Distress of three days for hosting, i.e. every fine for failure of hosting has a stay of three days, i.e. in each hosting of the three hostings, i.e. the head of every family of the lay grades is to go into the battle; and every shield to plunder, i.e. every one who has a shield to shelter him, and who is fit for battle, is to go upon the plundering excursion; and every holding *is to furnish men* to make laws or interterritorial regulations, i.e. a man out of every holding of chieftain grade *is to go* along with the king, to make laws or interterritorial regulations.

Rent, i.e. the second portion of the double seizure for the rent has a stay of three days. *That is* in each rent of the three rents, viz. rackrent¹ from a person of a strange tribe, a fair rent from one of the tribe, and the stipulated rent which is paid equally by the tribe and the strange tribe.

When an old man is to be maintained, and that he (*the person who supports him*), has either received the food or been given the price of it, whether *he be of* the family or *of* a strange family, unless such food be offered him, there is a stay of one day on the distress which is taken for it. If he has not, however, received the food, and it has been promised him, there is a stay of three days upon the distress, which is taken respecting it; or it is one brother that takes it (*the distress*), from another; whether the food has been received or not for maintaining the old man, or a promise given to make good its price to him.

An assembly, i.e. there are three assemblies among the Feini: the assembly by a king to make laws or interterritorial regulations, the assembly of a synod of the Church to request a visitation, the assembly of the laity for services of attack or defence; or the assembly of 'Tuathghabhail,' i.e. the food-tribute collected from the 'tuath' which is between two territories at the making of laws and interterritorial regulations; the second portion of the double seizure for every food-tribute of each assembly of these has a stay of three days.

It is a stay of one day that is throughout upon the distress which one brother takes from the other respecting the food-tribute of the king, or of the synod, or of the laity, before their food-tribute has been supplied, and after warning. But if it is after the food-tribute has been supplied, there is a stay of three days upon the distress which one brother takes from the other, whether respecting the food-tribute or its price.

Making a high road, i.e. in the time of war. The fine for *not making it* has a stay of three days, i.e. across the wood. Making a by-road, i.e. the 'smacht'-fine for not cleansing the road; this fine *has a stay of* three days, i.e. two fences to it. Making a fair-green, i.e. they are both the same, i.e. its fences and its

DISTRESS. .i. α claire ocup α pεrta, pε et oc, .i. pmaεt. Puba, .i. na tpu puba, .i. pociuba im loingrechab, ocup im echtaoait, ocup im macu tpu, .i. puba ppu loingrechab caεa laiti, ocup puba ppu hecτari tuata caε laiti, puba ppu macu tpu α cino caε pεctmuine. Letgabail diabulτa in puba ap tpu. Ocup puba, .i. na tpu puba, .i. poime pino ocup belat ocup cpucha do iato ppu, .i. poime ppu pino na neτpano ocup belota, .i. na belat uatha ocup ci cpuc na n-eτpann. Cin cāch eiprechta, .i. na pεtaδa, .i. pεt aine po loitepτari, ocup ni puiτ oil in cinaito anto uoδein, ocup imbleogain nom beip co tpu.
 —

Caε uair ip amail α cin uoδein do cin α puip, pεt tpu ip po mill; no cio pεt aine, noεa puil oil in cinaito anto uoδein.

Caε uair ip amail cin imbleogain do cin α puip, pεt aine po mill, ocup imbleogain nof beip co tpu. Ocup ip anto ip amail α cin boδein do cin α puip in tan ip ppo do melar he, ocup α ta oil in cinaito anto uoδein; ocup α chup ino po cetoip. Ip ann ip amuil cin imbleogain do cin in puip, in tan ip ppo na toimlitcher he, no cio ppo do melar e, nocan puil oil in cinaito anto uoδein.

Im cinaito do mic, do ingine, do huai, .i. pεt aine po bponnpat; ocup pε doib uil, .i. nepam toipcioe do ppu conaig (.i. iεpγaipe) ocup nup nepum cinaito do ppu cup α cuinnoεar, .i. in t-imbleogain ap nepa pin uil, ocup pεt aine po loitepτari ann, ocup in t-imbleogain nom beip co tpu, .i. pεt aine do m. Anaδ tpu tpu itne, ocup oitim naane, pεt tpu tpu pεin, anaδ tpu ocup oitim cuicεi ata ppu in tpu oit do antip. Do mna pochratice, .i. in ppu ben, no ben bup ppu poichill acat, .i. pεoit tpu in po uil anto tpu imbu ocup oitim nuine in t-imbleogain ip nepa uil pin ocup pεoit aine pu α poglater. Do ppu tpu oit, .i. in gilla tpu bup ppu poichill acat, .i. pε α neτar ppu aen anto lat, ip ppu α cin co tpu, muna gabaro nech bup uparo

¹ *Service of attack.*—This is thus explained in O'D. 71:—"Service of attack, i.e. the second portion of the double seizure for the service of attack has a stay of three days. 'Fubha,' q.d. 'fo-diubhadh,' i.e. cutting off. There are three services of attack recognised by the Feini, i.e. service of attack against pirates every third day, service of attack against external tribes every day, service of attack against wolves at the end of every week; and every seventh day in the whole year is given by every base tenant, or base tenant of ecclesiastical lands, according to 'Urradhus'-law, and every seventh day given by him, according to the 'Cain'-law, in the summer and in the winter, and every third day in the spring and in the autumn. What is this service, or what service is rendered by the bishop to the chief of the tribe? Where every seventh day is given by the base tenant of ecclesiastical lands in the 'Urradhus'-law, it is in the service of attack against wolves, for

mounds; it is the same, i.e. *as to the fine*. Service of attack,¹ i.e. the three services of attack, i.e. cutting off pirates, and aggressors, and wolves, i.e. attacks upon pirates every day, and attacks upon strange tribes every day, *and* attacks upon wolves at the end of every week. The second portion of the double seizure for *neglecting* the attack *has a stay* of three days. And service of defence, i.e. the three services of defence, i.e. to secure before him the promontories, lonely passes, and boundaries against them, i.e. *to go* before him to promontories that bound the territories of strangers, and to the lonely passes, i.e. the lonely passes *that lead* to any territory whatsoever of the strangers. The trespass of every pet animal, i.e. the pet, i.e. it has injured a 'sed' of one day's stay, and is not itself of sufficient value to pay for the trespass, and the kinsman *being sued* extends it to three days.

DISTRESS.

Whenever a man's own trespass is like the trespass of his beast, it is a 'sed' of three days' stay that has been injured; or should it be a 'sed' of one day's stay, its own value is not sufficient to pay for its trespass.

Whenever the trespass of a person's beast is like the trespass of his kinsman, it is a 'sed' of one day's stay that has been injured, and the kinsman *being sued* extends it to three days. And the case wherein the trespass of a person's beast is like his own trespass is when it is a beast that is used as food, and its own value is sufficient to pay for its trespass; and it shall be forfeited at once. The time that the trespass of the beast is like the trespass of a kinsman, is when it is a beast *the flesh of which* is not eaten, or though it be eaten its own value is not sufficient to pay for its trespass.

For the crime of thy son, thy daughter, thy grandson, i.e. it is a 'sed' on which the stay is one day, that they have injured; and they are all alike, i.e. it is a necessary of life to a man who asks it (i.e. it is reparation), and it is not an article necessary to pay fines to the man of whom it is asked, i.e. these are all the nearest kinsmen, and it was a 'sed' on which the stay is one day, they injured on the occasion, and the kinsman *being sued* extends it to three days, i.e. thy son's 'sed' of one day's stay. There is a stay of three days to thee for it, and a delay in pound of one day; a 'sed' of three days' stay for thyself, and there is a delay in pound of five days upon all this portion following. Thy hired woman, i.e. thy chief woman, or a woman who is on hire with thee, i.e. these are all 'seds' of three days, there is a stay of three days on them, and a delay in pound of one day, these are all the nearest kinsmen, and it is a 'sed' of one day's stay in respect of which the trespass is committed. Thy messenger,² i.e. the messenger whom thou hast on

it is on every seventh day he is bound to perform it, and it is the same as every seventh day in the 'Cain'-law, for the service of attack is not less required by the 'Cain'-law than by the 'Urradhus'-law. And where every third day is required of him in the spring and in the autumn, it is a service of attack against pirates, for it is every third "day he is bound to perform it, and this is the service which is due of the bishop to the chief of the tribe."

² *Messenger*.—This word might also mean a labourer travelling about looking for work.

DISTRESS, — uait, no co roloinge lair nach aile. Do murchuiri, .i. tairi, .i. tairi. Do rpuith, .i. co rath. Do oblaire, .i. fuirpior. 1 cinair do laime, .i. ret treiri no marburar, .i. uire reoit ane ocur aithin reoit treiri, reoit treiri in ro uili. Do rula, .i. reoit treiri aca roibi fellceat; ir inecclann olegar irin fellceat ar tairi. Do thengao, .i. aer, no anmeo, no brat, no suporgell, no supiaonair. Do beil, .i. ret treiri no blairi at bel; no rmath na gubreiti. Do flaitthemnair, .i. forrhuiri do do céil, .i. in enecclann oisig it cor ar do flaitthemnair, .i. in enecclann oisig o céil i rogal rir, .i. forgalina in ro; no in oisig flait dia aicillnair; no do boing in oisig dia aicillnair [ar tre]. 1 tuillem do feibe, .i. in rmath etam floiga, .i. in i tuille a feib tochar do, in enecclann ocur in cumal rmatha cana, ocur trian eiri a cuirp, ocur a reoit, .i. trian a etala. Aet meth fleoe, .i. aithin bio flata cetsialla, nocha ne a reirim, uair ir ane olegar a tachtan, .i. man tairi treiri, ir aegabail ane gabur ime. No methle, .i. do neoch ir flait cetsialla, .i. aithin gnima: letgabail diabulra in gnima ar treiri. Aet aen aia beith itir treiri b, .i. ir anad naine ar an[a] aegabail doneoch ir toirceum oib ann, aia beit a rmath no a n-eneclann ar treiri.

O'D. 72.

Aegabail treiri i n-epi do pedra, im diubai di thire, im chinair do chlaire, im chinair do rlegar, hi tairi, hi tairi, h-it aurgaire, hi raba do grega, hi rogal do eirrechta, hi tairi it aie, i mbleith it muilun, i n-aithreb do thigi, ina folompar, ina pollpuir, ina orluir, hi rogal do mogar, do chumaire, i n-apar do meic, i n-apar do ingine, hi rleith do mna, ina forcar. Cach greg, cach enechruice, ir for cintraib treiri aca.

Aegabail treiri i n-epi do pedra, .i. aithin in pedra comacepa, no rmath ocur uire in pio nemio; no uire na ped comacepa ar treiri.

1 *Thy fool*.—In O'D. p. 72, the reading is different. "If he is a fool who is with the king only, there is then no portion of the body-fine due to the tribe. It is for the crimes of him who is fool to the king alone, that he (*the king*), had undertaken to be responsible on this occasion. When a fool, who is between the king and the people, is accompanying the king, he (*the king*), does not undertake to be responsible for his crimes."

hire, i.e. a man not of thy tribe, who lies down one night with thee *in thy house*, the responsibility of his crime is upon thee for three days, unless a native receives him from thee, so that he eats along with another. The foreigner that is with thee, i.e. the resident foreigner, i.e. the bond. Thy fool,¹ i.e. who can do work. Thy jester, i.e. thy 'obloira.' The crime of thy hand, i.e. it killed a 'sed' of three days' stay, i.e. the 'dire'-fine for a 'sed' of one day's stay, *and* the restitution of a 'sed' of three days' stay *is due* in all cases of this kind. Thine eye, i.e. thou hast been looking on at 'seds' of three days' stay *being injured*; honor-price is due for such looking on in three days. Thy tongue, i.e. satire, or slander, or betrayal, or false evidence, or false witness. Thy mouth, i.e. a 'sed' of three days' stay thou hast tasted in thy mouth; or the fine for false sentence *is here alluded to*. Thy chieftaincy, i.e. for injury done by thy tenant, i.e. the honor-price which is due to thee for putting thee out of thy chieftainship, i.e. the honor-price to which thou art entitled from vassals for having done injury to thee, i.e. this relates to chiefs of second claim; or to the thing which a chief is entitled to from his tenants; or he takes what he is entitled to from his tenants in three days. For the fee of thine art, i.e. the fine, 'etain sloiga,' i.e. the thing which his dignity derived from property gives to him, i.e. the honor-price and the 'cumhal' of penalty for violating the law, and the third of his body-fine, and *of the fine for injuring* his 'sed,' i.e. the third of his property. Except the failure in supplying the feast, i.e. the restitution of the food of the chief of first claim, it is not of him I speak, for it is in one day it ought to be forthcoming, i.e. unless it is forthcoming in three days, it is distress with a stay of one day that is taken for it. Or the band of reapers, i.e. to one who is a chief of first claim, i.e. there is restitution of the work: the second portion of the double restitution for the work has a stay of three days. These are of one day, though set down among the three days, i.e. it is a stay of one day that is upon the restitution of such of them as are articles of necessity, though the fine for them or their honor-price has a stay of three days.

Distress of three days for cutting thy wood, for breaking thy land, for injury caused by thy fence, for injury caused by thy stakes, for thy ploughed *land*, for thy weir, for infringing thy privilege, for scaring thy horses, for carrying off thy pet animals, for drying in thy kiln, for grinding in thy mill, for taking possession of thy house, for stripping it, for burning it, for opening it; for carrying off thy bondman, thy bondmaid; for the notice respecting thy son, for the notice respecting thy daughter; for attempting to violate thy wife, for forcing her. All attacks, all insults, are *reckoned* among the offences of three days' stay.

Distress of three days for cutting thy wood, i.e. restitution of the common wood, or 'smacht'-fine and 'dire'-fine, for the sacred wood; or 'dire'-fine for the common wood in three days.

The restitution of every kind of wood in one day, the 'dire'-fine in three days; the restitution of their larger branches in three days, the 'dire'-fine in five days; the restitution of their small branches and chips in five days, and the 'dire'-fine in ten days, i.e. except the sacred wood or the 'Defidh.'

DISTRESS.

For breaking thy land, i.e. for the 'smacht'-fine on account of thy turf bog, i.e. five 'seds' for every twelve poles, i.e. the 'smacht'-fine for cutting sods. For injury caused by thy fence, i.e. 'seds' of one day's stay were injured in thy fence, and the kinsman *being sued* extends it to three days. For injury caused by thy stakes, i.e. for the injury which the sharp spike of thy pointed stake caused, i.e. they have injured 'seds' of one day's stay, and the kinsman *being sued*, extends it to three days. For thy ploughed land, i.e. *for ploughing* unlawfully, i.e. the honor-price has a stay of three days. For thy weir, i.e. in letting the water go unlawfully; the honor-price that is due for it has a stay of three days. For infringing thy privilege, i.e. violating thy protection, i.e. to seize a person by the breast to arrest him for debt; the fine that is for it has a stay of three days. For scaring thy horses, i.e. the country against thee, i.e. for frightening or driving them until they are injured; five 'seds' for it, i.e. *by* a rag, a rod, or a mask; honor-price is due for it, &c.

If thy horses are removed from the hill of meeting,¹ the fine extends to the three noblest in a pavilion, i.e. if any one has set up anything to scare thy horses from the hill of meeting, the honor-price which is due for it is *that of* the three noblest persons who are in the pavilion.

From whatever place a horse is carried off, there is honor-price due to the three noblest persons who are there for it on their own account.

What is the reason that there is honor-price but for three persons in stealing a horse from the place in which they are, whereas it is said in the Bretha:—"With respect to house 'dire'-fine, honor-price is paid for every chief person in the banqueting house as far as seven persons," *which clearly indicates* that honor-price is due to seven persons for stealing a 'sed' from the house in which they are? The reason is, the seven persons have room there to themselves, and it is right that they should have honor-price for the stealing of a 'sed' from the house in which they are.

But in this case there happen to be but three noble persons by themselves; and should there be more there would be *honor-price due* to them as far as seven persons; or, indeed, the reason that it extends to seven persons, is because the author of the law viewed the stealing of the 'sed' from the same house with them as of greater enormity than to steal it from the same hill of meeting with them in the open air. And there is a stay of three days upon the honor-price that should be for each of these things, unless they were paid for before distress was taken for them.

DISTRESS.

Ηἰ φοχαλ το εἰρρεχτα, .i. na petasa, .i. a rmaéta uil ino ro rir,
 cuic reoit ino, .i. aēgin eirpēcta na coṡnač; enecḷann ar tpeiri. Ηἰ
 τιρατο ιτ αιτ, .i. riad po imrim [i] ar tpeiri; cuic reoit no deič reoit
 inn. 1 mbḷeicḥ ιτ muilun o, .i. rimiliter. 1 n-aic tpeb do ḥiḡi, .i.
 beč mino tpeibi do tigi san rir; riad poimime wit ann ar tpeiri, .i. cuic
 reoit 1 n-oruḡač, .i. pet ina oruḡač maō pāp a taise dielmairc; bo
 inoicir ino, o. petao 1 nolaio de. 1 na polompač, .i. ḡait a tuisi
 oib; no rmaēt ann ar tpeiri, .i. cuic reoit. 1 na polḷreuo, .i. a colba
 ocup a n-urḡair; rmaēt no enecḷann ann ar tpeiri, .i. in polopao. 1 na
 orḷuuo, .i. ciō for petu, ciō cin petu, .i. cuic reoit 1 noul tpe tēch tpe
 liar, .i. ar ameson; cuic reoit inn. Ηἰ φοχαλ το moḡa, .i. péich a
 poxail; .i. enecḷann wit 1 ḡait do moḡa. Do chumailc, .i. ric et oc
 1 n-apao do meic, .i. ina uruocra cen a biathao, .i. ina ḡabail tar apao,
 .i. cuic reoit pencupa ann ar tpeiri, no in cumal ban apao fil 1 mbiathao
 do mic, no ēingine tar raruḡač. Ηἰ rḷeicḥ do mna, .i. cen forba
 ḡḡuma, .i. coirpoiri in enecḷann ar tpeiri. 1 na forcup, .i. ar ecm;
 enecḷann ino ar tpeiri. Cach ḡreir, .i. do neoch 1 nolaḡar lan. Cach
 enechruice, .i. o ta lan amach, .i. leč ocup péctmaro. 1r for cinn-
 tail tpeiri aca, .i. ir for tpeiri aca apao na haḡḡabala ḡuibēer in
 cač cinao oib.

Aḡḡabail tpeir 1 n-imrim do eich, do noe, do cleib,
 do cairr, do charpait, hi romailt do ene, do daibche,
 do rcaibailc, do chairc; 1 nōipe do tpeibi, 1 polompač
 do lūbḡuir, 1 ḡait do muc, do chaircch; 1 romailt do
 belā, do fribai; in chaithem tarcair do thuinne, in
 lot do aibinne, 1 pothla t'airḡelais, in tarporḡain do
 bechōin, in bupach do chene, in rāra do murmaige,
 in oipe do daire arba, do pothais, do pocheno, do
 rātha, do acinn, do luachra, diam dielmairc; illobud
 do chana, 1 lobud do chairde, in artao do urraḡair;

For carrying off thy pet animals, i.e. the pets, i.e. the fines for them all DISTRESS.
are down here, i.e. five seds,' i.e. there is restitution of the pets of sensible adults;
the honor-price has a stay of three days. For drying in thy kiln, i.e. the fine
for using it has a stay of three days; five 'seds' or ten 'seds' for it. For grinding
in thy mill, i.e. in like manner. For taking possession of thy house, i.e.
to be in thy house without *thy* knowledge; thou mayest have a fine for it according
to the damage, with a stay of three days, i.e. five 'seds' for opening it, i.e. a 'sed' for
opening it without permission if the house had been uninhabited, a cow for looking
into it, a young heifer ('dartaidd') for a wisp of *its* thatch. For stripping it, i.e.
for taking off the thatch: there is 'smacht'-fine for it, with a stay of three days, i.e.
five 'seds.' For burning it, i.e. its benches and furniture: there is 'smacht'-
fine or honor-price for it, with a stay of three days, i.e. for the burning. For
opening it, i.e. whether there be cattle there, or whether there be not, i.e. five
'seds' for going through a house of three sheds, i.e. through the middle: five 'seds'
for it. For carrying off thy bondman, i.e. there is a fine for carrying off *thy*
bondman; there is honor-price for stealing thy bondman. Thy bondmaid, i.e.
in like manner. For the notice respecting thy son, i.e. in warning a *per-*
son not to feed him, i.e. in receiving him notwithstanding the warning, i.e. there are
five 'seds' of *those mentioned in the Sencus* for it, with a stay of three days; or
the 'cumhal' for white-notice is for feeding thy son or thy daughter after disobe-
dience. For attempting to violate thy wife, i.e. without completing the
act, i.e. body-fine for honor-price, with a stay of three days. For forcing her,
i.e. by violence; there is honor-price for it, with a stay of three days. All
attacks, i.e. *in the case of a person for whom full fine is due*. All insults, i.e.
from the full *fine* out, i.e. one half and one seventh. Are *reckoned among*
the offences of three days, i.e. the stay upon the distress which is taken for
every offence of these is three days.

Distress of three days for using thy horse, thy boat,
thy basket, thy cart, thy chariot, for wear of thy ves-
sel, thy vat, thy great caldron, thy caldron; for 'dire'-
fine in respect of thy house, for stripping thy herb-
garden, for stealing thy pigs, thy sheep; for wearing
down thy hatchet, thy wood-axe; for consuming the
things cast upon thy beach by the sea, for injuring
thy meeting-hill, for digging thy silver mine, for rob-
bing thy bee-hive, for the fury of thy fire, for the crop
of thy sea-marsh, for the 'dire'-fine in respect of thy
corn-rick, thy turf, thy ripe corn, thy ferns, thy furze,
thy rushes, if without permission; for slighting thy law,
for slighting thy interterritorial law, for enforcing thy
'Urradhus'-law; *in the case of* good fosterage, *in the*

DISTRESS.

roaltar, mialtar, iarrad furr na ro altar, eitiud cleib; im tobað nairde comatðera, im tobach nairde comaltair, im tobach nairte lanamnapa techta, im choibned eitechta, farrchuimpech for eochu, ría rlabra hi fer, aurb ría laesarb do buarb. Aithgin mblechtai ir for uin ata.

Αθηγαβάιλ τριρε, .i. αρ α φυιλ αναο τρειρι, .i. α ρμαέτ υιλι φορ τρειρε, ocyr aithin α ταιριδε υιλι φορ uin.

Cach baíl i fuil imrim runo ir fiach foimrime; cach baíl ita romailt, ir fiach forcpairt romailta for oin.

1 n-imrim do eich, .i. ρλιαρται, .i. fiach foimrime ρετ αινε, .i. α ρειδ ινολιγδισ υιλι lan aithin; ται[r]ειτοι υιλι φορ uin.

O'D. 75, 76. [Cio fodepa cuna cutpuma do cað duine ir in fiach forcpairt foimailta for óin, ocyr cu nað cutpuma irin fiach foimrime?

Ir é in fáð fodepa, ar fuirpuid tironuice atá in fiach forcpairt foimailta for oin, ocyr ní heð atá in fiach foimrime.

Cio bair ir in fiach foimrime deirde?

Ceirp ba do riuuib cuna comgnaðuib, ocyr aithgin ngnimuid co dechmuir, dia mbe tinéirin cept riu. Óá ba imurro do gnauib flaða, ocyr bo do gnauib réme, ocyr aithgin ngnimuid ler; ocyr cío bair dóib cu dechmuir, dia n-élaro, ir dublud cað neite ro ráigriumur. Ocyr cío bair, mað iar ndechmuir elaithep ann? Ir lairpíac gait eítur ann; ocyr in cutpuma íctur i n-elud co dechmuir, ir é rin fuil ann iar ndechmuir, cin cu léctur a elud ime itir, ocyr dia n-elud iaur ndechmuir, ir lan gaiti; ocyr ó ainhpíne in rliét ro. Slán imurro do ríne co treise no cáicti, ro aicneð reoit; laéta no gnímuir co cáicti, no réct gan laét gan gnímuir; ocyr tairgille leir ocha rin amach.]

case of bad fosterage, the fosterage fee in the *case of* over-fosterage, *for* cradle clothes ; for recovering the dues of the common tillage land, for recovering the dues of joint fosterage, for recovering the dues of lawful relationship, for unlawful tying, over-fettering of horses, breaking *a fence* to let cows into the grass, breaking it before calves *to let them* to the cows. The restitution of the milk is in one day.

DISTRESS.

Distress of three days, i.e. on which there is a stay of three days, i.e. all the 'smacht'-fine in three days, and the restitution of all necessities of life in one day.

Wherever there is use there is a fine for use ; wherever there is wear, there is a fine for excessive wear of a loan.

For using thy horse, i.e. thy riding-horse, i.e. a fine for use of a 'sed' of one day's stay, i.e. for all unlawful riding of it there is full restitution: all necessities of life have a stay of one day.

What is the reason that every one has equality in the fine for excessive wear of a loan, and that there is not equality in the fine for use ?

The reason is, the fine for excessive wear of a loan depends upon the gratuitous character of it, but in the fine for use this does not exist.

What shall be the fine of use from this ?

Four cows to kings and persons of the same grade, and restitution of the work with a stay of ten days, if what is right be tendered by them. But two cows to those of chieftain grade, and one cow to those of the inferior grades, and also restitution of the work ; and though these are *the things which are due* to them, with a stay of ten days, if they are evaded, it is double of every thing which we have mentioned. And if after ten days they are evaded, what shall be due ? Full fine for theft is paid then ; and the proportion which is paid for evading within ten days is the same which is paid after ten days, although evading did not take place in the case at all, and if evading takes place after ten days, it is full *fine* for theft ; and this from a man of a strange tribe. But the tribesman is safe till three days or five days, according to the nature of the 'seds ;' *the 'sed' which has milk or work till five days*, and 'seds' without milk without work *till three days* ; and there is 'tairgille'-fine therewith from that out.

DISTRESS. *Do noe, .i. aenluairt, cuic feoit: co lin fepa, oíeí feoit inn. Do éarr, .i. alich no arbu, cuic feoit inn ríac poimpuime. Do charprait, .i. cuic feoit no cumall inn; ríach poimpuime ar treiri. Ní romailt do ene, .i. bice; cuic feoit ríac romailta for oin ar treiri. Do oairbehe, .i. moire, cuic feoit. Do rcaibail, .i. cuic feoit. Do chairpe, .i. cuic feoit. 1 noire do treib, .i. enecclann oit i ngeat ar do treib. 1 fol-omrao .i. ríacé anó, ar treiri. Do lubbguir, .i. in bo. 1 ngeat do muc, .i. mucá co nuir i ríunn; a naithegn for oin, ocuf a noire for triu, .i. ar treiri i n-eneclann, .i. a noire in fo in tan náe it metha. Do chairpech, .i. cen li no cen iuir. 1 romailt do béla, .i. colpáe oirí abela, cuic feoit. Do ríobai, .i. cuic feoit in ríacé. 1m chairthem tarcair do thuinne, .i. in tarcair do cuirtheu do tuinn, .i. in do cuirtheu i poré oirí, .i. in oiríe ríuch, .i. femnach no oiríe, .i. ríacé, ocuf abeít ar treiri; cuic feoit, ocuf ro tecluma in femnach no in oiríe anó. 1m lot do aibinne, .i. do ríue oala, .i. ríacé i oéailt ná tálcha; ríach forbaó ann, no alán o'ich no blié. 1 rothla tairgetlaig, .i. loc i mbi mein airgít, .i. mein in airgít, no in uma, no in iaraino; cuic feoit ar treiri. 1m turporgaín do bechóin, .i. ngeat ná cepach beé, .i. oíablaó in cleib, no in enecclann anó, .i. in cul cpaéchar; no ina ríur do lúib. 1m buarach do thene, .i. in boirí- ríad mair oígní, .i. cin in tenio aóannai, .i. ríe ane ro loite ann, ocuf inbleogain beirí co treiri; no ríacé in porlóirce, .i. inao oá cuailí oec 7rl. 1m ríarar do murrímaige, .i. in iní ro ríarar ar ur ná oimáige in mairí; no in mairí ar ambi techtuíad, .i. oíeíur no ro ar, .i. in murrínech cin buain; [no ír luachair in murrímaige do buain eppíeir, .i. a ríur no a cláre do oáinib ocuf mnaib]. Ná cuic ríe ar treiri. 1m oiríe do oairpe, .i. it cpaéach aibá, .i. oíablaó in aibá, ocuf enecclann ar treiri.*

C. 797.

Cio ro oera a beít ar treiri ríunó ríacé in aibá abao, ocuf a beít ar ain tuar? 1r é in ríe foroera in aenféet ro gabao athgabail in aithgn ocuf inin ríacé tuar, ocuf ír ríaine féet ro gabao anó ro, uair cach ríacé ocuf cach enecclann ríarar a ríuríurí aithgína, mar a ríaine féet ro gabao athgabail in in aithgn ocuf in in ríacé, anao treire oíra, ocuf oíthimm

¹ *The hill.*—In C. 797, the reading is do ammine, .i. ríuóeé, no ríe no bíle can 7rl, i.e. Thy 'aimmine,' i.e. seat, or mound, or beautiful tree, &c.

² *Herb gardens.*—In the Bee Laws, O'D. 1040, it is stated that full honor-price is due if bees are stolen from an enclosure or an herb-garden.

Thy boat, i.e. of one hide, five 'seds' for it: with the *full* number of benches, DISTRESS. ten 'seds' for it. Thy cart, i.e. for dung or corn; five 'seds' is the fine for over-using it. Thy chariot, i.e. five 'seds' or a 'cumhal' for it; the fine for over-using has a stay of three days. For wear of thy vessel, i.e. thy small *vessel*; five 'seds' is the fine for wear of a loan, with a stay of three days. Thy vat, i.e. great vat; five 'seds.' Thy great caldron, i.e. five 'seds.' Thy caldron, i.e. five 'seds.' For 'dire'-fine in respect of thy house, i.e. thou hast honor-price for stealing out of thy house. For stripping, i.e. 'smacht'-fine for it, with a stay of three days. Thy herb-garden, i.e. the cow. For stealing thy pigs, i.e. fat pigs here; their restitution has a stay of one day, and their 'dire'-fine of three days, i.e. the honor-price for them has a stay of three days, i.e. their 'dire'-fine here when they are not fat. Thy sheep, i.e. without wool or without fat. For wearing down thy hatchet, i.e. a two-year-old heifer is the 'dire'-fine for the hatchet; five 'seds' is the '*smacht*'-fine. Thy wood-axe, i.e. five 'seds' is the '*smacht*'-fine. For consuming the things cast upon thy beach by the sea, i.e. the things which the waves throw in, i.e. the thing which it casts upon thy lawful bank, i.e. the wet salt leaf, i.e. the seaweed or 'duilesc,' i.e. 'smacht'-fine, and it has a stay of three days; five 'seds' for it, and in this case the seaweed or the salt-leaf was gathered. For injuring thy meeting-hill, i.e. thy convention-seat, i.e. there is 'smacht'-fine for rooting up the hill;¹ there is fine for sod-digging for it, or the full of the hole of corn or milk. For digging thy silver mine, i.e. a place where there is a mine of silver, i.e. a mine of silver, or of copper, or of iron; five 'seds' for it, with a stay of three days. For robbing thy bee-hive, i.e. for stealing thy hive of bees, i.e. double the *value of the* basket, or honor-price for it, i.e. what 'protects the combs; or for tearing them from herb-gardens.² For the fury of thy fire, i.e. the great fury it produces, i.e. the offence of kindling the fire, i.e. a 'sed' of one day's stay was injured in this case, and the kinsman *being sued* extends the time to three days; or there is 'smacht'-fine for burning, i.e. for every twelve poles' length, &c. For the crop of thy sea-marsh, i.e. for the thing which grows on the brink of the sand-bank in the sea-plain; or the sea-grass which has been appropriated, i.e. what grows on the marsh, i.e. the bent which has not been cut down; or it is the rushes of the sea-plain that are wholly cut, i.e. torn up or destroyed by men and women. *The fine* is five 'seds,' with a stay of three days. For the 'dire'-fine in respect of thy corn-rick i.e. thy rick of corn, i.e. the double of the corn and honor-price, with a stay of three days.

What is the reason that the 'smacht'-fine for the ripe corn here should have a stay of three days, and that it has a stay of one day above? The reason is this, the distress was taken for the restitution and for the 'smacht'-fine together above, and it is taken for them separately here, for every 'smacht'-fine and every honor-price which accrues in consequence of restitution, if the distress has been taken at different times for the restitution and the 'smacht'-fine, there is a stay of three days upon it, and a delay in pound of five

DISTRESS. cuicéti; no cuma dui iŕ in anao iŕ nera don aithgin. Mar a naenpéet ro gabad aithgabail imin aithgin ocuŕ im in ŕmachet, iŕ anao uirui ro aicneó na hathgabala.

Do foctbaig, .i. uipe na mona, .i. cuic feoit anó ar tŕeiri. Do pocheno, .i. in ŕmaét fuil i lot i pocino ŕuno; anao tŕeiri ar in aithgabail gabuŕ uime.

Cio do ŕera anao tŕeiri ar in aithgabail gabuŕ im in poceno ŕunn, ocuŕ anao náine ar in aithgabail gabuŕ ime tuar? Iŕe ŕaé ŕodera, im a nemlot gabuŕ in aithgabail tuar, ocuŕ anao neraim uirpe uair noch a neraim i arŕain he da loiteŕe e ina poceno; ocuŕ im in ŕmaét fuil i lot in poceno gabuŕ in aithgabail ŕuno, ocuŕ anao tŕeiri ar in aithgabail gabuŕ uime.

Do ŕath a, .i. cuic feoit ma ro boingeo. Do atinn, .i. ma ŕop a coŕ, .i. ar a fuil techtuŕa. Do luachŕa, .i. noch a cuic feoit diaŕ innŕi ŕia na buain, .i. cuic feoit anó, ocuŕ iŕ inan ocuŕ ŕomann, aŕet ŕiŕ luachair ŕo, ocuŕ muŕluachair tuar, no muŕuin; ocuŕ ŕmaét fuil in cach ni uib, ocuŕ a beith ar tŕeiri. Dian ŕichmaŕe, .i. can ŕiaŕŕaiŕó ŕ'ŕiŕ bunaró, beŕtaŕ na heŕnaib ŕin uile, iŕ ann ata ŕain inŕetu do. Ullobuŕ do chana, .i. cin a comallaó, .i. ŕoŕail i noleŕuŕ enec-lann i can, no ŕmaét i noŕil a luŕi cana, .i. na cuic feoit ŕilat ŕopŕu, ocuŕ anao tŕeiri ar in aithgabail gabuŕ uimpu. Ullobuŕ do cána, .i. ŕolluŕaó, .i. laebao no i licao do ŕiaŕla. Ullobuŕ do cháŕŕe, .i. ŕoŕail i noleŕuŕ enec-lann, .i. i tŕeiri, i caŕŕoi; uair noá nŕuil ŕmaét i caŕŕoi, ocuŕ in-uŕŕaóuŕ ŕo hacŕaó. Im arŕao do uŕŕaóair, .i. imoŕaŕtao in t-uŕŕaóuŕ, no arŕao ŕiŕ eŕcaŕŕoi na bi i n-uŕŕaóuŕ; ocuŕ aŕŕuŕteŕ ŕopŕe, .i. na cuic feoit ŕilat ŕop in ŕep ŕine ar teét o ime. So-áltaŕ, .i. ŕopŕaŕao in áltaŕa, .i. ŕiablaó a iaŕata don aite, .i. in taŕi gebeŕ im leŕgabail na hiaŕŕata. Mialtaŕ, .i. ŕiablaó do ŕath a on aite; iaŕ neloó ŕo, no ni neŕom toŕŕeŕe in taŕŕŕath. Iaŕŕaó ŕŕuiŕ na ro áltaŕ, .i. ŕet tŕeiri tuao iŕ in iaŕŕaŕo anó, .i. in taŕaŕ gabuŕ im leŕgabail ŕiablaó in bió ocuŕ in eŕaig in lenim, .i. in taŕte gabuŕ, .i. iŕ denam ŕop tuŕŕech an ŕeidenach, .i. noca tuao in leŕ ŕo ŕuar. Cŕeiuŕ cleib, .i. in eŕaŕch oŕeŕuŕ aice iŕin cliaŕan; ŕo

¹ Above.—Vide supra, p. 135.

² 'Escairde.'—This means a person from a territory with which there was no interterritorial law or regulation.

days; or the 'smacht'-fine is to have the stay which is nearest to the restitution. If the distress was taken for the restitution and for the 'smacht'-fine together, there is a stay upon it according to the nature of the distress.

Thy turf, i.e. the 'dire'-fine in respect of the turf, i.e. five 'seds' for it with a stay of three days. Thy ripe corn, i.e. the 'smacht'-fine which is for injuring the ripe corn; there is a stay of three days upon the distress which is taken respecting it.

What is the reason that there is a stay of three days upon the distress which is taken for the ripe corn here, and a stay of *only* one day upon the distress that is taken for it above?¹ The reason is, the distress was taken above to prevent the injury of it, and there is the stay of an article of necessity upon it (for it is no longer an article of necessity if it be injured in the ear); but the distress here is taken for the 'smacht'-fine which is imposed for injury done to the corn in the ear, and there is a stay of three days upon the distress which is taken respecting it.

Thy ferns, i.e. five 'seds,' if they have been cut. Thy furze, i.e. if it be standing, i.e. which is appropriated. Thy rushes, i.e. it is not five 'seds' that shall be for it before it has been cut, i.e. there are five 'seds' for it (*the cutting*); and it is similar to *what we have mentioned* before, but that these are true rushes, and that above was sedge or bent grass; and there is 'smacht'-fine for each of them, and it has a stay of three days. If without permission, i.e. if done without asking *leave* of the owner, all these kinds of fines are paid to him for them. It is in that case there is a difference to the owner in these matters. For slighting thy law, i.e. not keeping it, i.e. an injury for which honor-price is due in 'Cain'-law, or the 'smacht'-fine which is for violating the oath of law, i.e. the five 'seds' which are for them, and there is a stay of three days upon the distress which is taken for them. For slighting thy law, i.e. neglecting, i.e. violating or slighting thy rule. For slighting thy interterritorial law, i.e. an injury for which honor-price is due, i.e. with three days' stay by the interterritorial law; for there is no 'smacht'-fine in interterritorial law, and it is in 'Urradhus'-law it is sued for. For enforcing thy 'Urradhus'-law, i.e. for keeping thee to thy 'Urradhus'-law, or keeping to *his obligation*, an 'escairde,'² who is not within the 'Urradhus'-law; and it is fastened upon thee, i.e. the five 'seds' that are upon the tribesman for coming from the tribe. In the case of good fosterage, i.e. addition to the fosterage, i.e. double the fosterage-fee to the foster-father, i.e. the foster-father distrains for the second portion of the fosterage-fee. In the case of bad fosterage, i.e. double the fee from the foster-father; this is after evading, or the fosterage-fee is not a necessary of life. The fosterage-fee in the case of over-fosterage, i.e. a 'sed' of three days' stay was given as the fosterage-fee in this case, i.e. the father takes it (*the distress*) for the second portion of the double seizure for the food and the clothing of the child, i.e. the foster-father distrains, i.e. the last is to be done first, and the half above mentioned was not given. Cradle clothes, i.e. the clothes which by law he should have in the cradle; it is according to the grade of

DISTRESS. — aicneó gnao a athar ocuf amathar olegar rin leir. 1m tobacé nairde comatcepa, .i. dairt cáca .iii. naoimeoir raine; ar ir nepam toirce in imeoia oitir ar foḡaíl. 1m tobach nairde comaltair .i. rmaét iat, ocuf a mbet ar treir. 1m tobach nairde lanam-nara techta, .i. in rmaét bir itir in lanamain uair oileghis, .i. cuic dairtí dec rilet o cecar de, .i. rmaét iat beor. 1m choibneó eitechta, .i. athgabail inoileghed; no langfuitir itir a cenn ocuf a cora, ocuf in far co ruit roinnis, .i. in tan ir ar daisin marbta, cen tiáctain in marbta. Sarchuimrech, .i. in far co ruit ro mbraige, .i. ruinne in a riacaíl, no gat ralach ina beola. Airba ría rlabra hí fer, .i. cuic feoit do rmaét ann, ar treir, .i. dairtair 1 tré cuailib, .i. buirio in aíl riar na buab. Airb ría laesab, .i. enecclann anó ar treir, no rmaét cuic feoit. Airhgin mblechtaí, .i. a riablaó, ar treir, .i. in lachta. Ir for uin ata, .i. ir fair ata anó nane.

- O'D. 78. Ach mar ar daisin buirí in aile, ocuf loitice in feoir, ocuf [caitine] in laéta, ro buirio in taile, ceatara ocuf enecclann ir in loét anó, ocuf rmaét inó feoir ocuf in laéta, no in aile, cío be oib bur mo, ocuf in aétgin mar aen. Ocuf ir inanó rin ocuf a denam ar daisin buirte in aíl a aenar, ocuf tainic lot inó feoir ocuf in laéta de. Mar ar daisin loitice in laéta a aenur, ocuf tainic lot in feoir ocuf inó aíl de, ceatara ocuf enecclann ir in laét ann, ocuf aithgin inó feoir ocuf in aíl; ocuf mana caemnur éna in laét do milleó ann [can in fer] ocuf can in t-aíl, rmaét inó feoir no in aíl, cío be oib bur mo. Mar ar pat loitice inó feoir a aenar, ocuf tainic lot inó aíl ocuf in laéta de, rmaét ocuf aithgin ir in feranó, ocuf aithgin in aíl, ocuf ceatara ocuf enecclann ir in lachta.

Athgabail treir 1 polompaó do marb, 1 corait tuilce, 1 cumpana dunaid, 1m ainne, 1m ecnóach, 1m on, 1m ainbed, 1m erbur, 1m marbchnaí narmaige, 1 polompaó catha, 1m chumluith ngurcanóail, 1 fubtuó cach omnaig, 1 tabairt mic for muin 1 tech, 1 mīr

his father and of his mother that this is due. For recovering the dues of the common tillage land, i.e. a young heifer ('dairt') for every three days during which it is not properly divided; for the fence is a thing of necessity to protect it from injury. For recovering the dues of joint fosterage, i.e. it is 'smacht'-fine, and has a stay of three days. For recovering the dues of lawful relationship, i.e. the 'smacht'-fine which is for the noble lawful relationship, i.e. there are fifteen young heifers ('dairts') from each of them, i.e. they are *as* 'smacht'-fine also. For unlawful tying, i.e. unlawful distress; or to put a fastening between his head and his feet, and the fastening with the hair string, i.e. when it is with a design to kill, without the killing being effected. Over-fettering, i.e. the fastening extending around the neck, i.e. a hair-bit between his teeth, or an osier withe in his mouth. Breaking a fence to let cows into the grass, i.e. there are five 'seds' as a 'smacht'-fine for it, with a stay of three days, i.e. a heifer for every three poles, i.e. breaking fences before the cows. Breaking it before calves, i.e. there is honor-price for it, with a stay of three days, or a 'smacht'-fine of five 'seds.' Restitution of the milk, i.e. double, with a stay of three days, i.e. of the milk. Is in one day, i.e. there is a stay of one day upon it.

DISTRESS.

But if it was with the intention of breaking the fence, and injuring the grass, and consuming the milk, the fence was broken, the four *finés* and honor-price are then *payable* for it, and 'smacht'-fine for the grass and for the milk, or for the fence, whichever of them is greater, and restitution also. And it is the same to commit the act with the intention of breaking the fence only, when the injury of the grass and of the milk result from it. If it was for the purpose of injuring the milk only, and that the injury of the grass and of the fence resulted from it, the four *finés* and honor-price for the milk are *payable* in this case, also restitution for the grass and for the fence; and if the milk could not be destroyed on the occasion, without *destroying* the grass and the fence, there is then 'smacht'-fine for the grass or for the fence, whichever of them is greater. If it was for the purpose of injuring the grass only, and that the injury of the fence and of the milk resulted from it, there is 'smacht'-fine and restitution for the land, and restitution for the fence, and the four *finés* and honor-price for the milk.

Distress of three days' *stay* for stripping the dead, for disturbing the meeting-hill, for quarrelling in a fort, for slandering, for satirizing, for a *visible* blemish, for a concealed blemish, for mutilating, for stripping the slain, for stripping the slain in battle, for circulating false reports, for scaring the timid, for carrying a boy on the back into a house, for the longed-for mor-

DISTRESS. menṑ, im rarpurpach mban rru uatne, toirpcheṑ tapr apuṑ ineoch in acbala, ecen mipe, ben na tairic a gnimu, ruba nimṑa, colluṑ mbrethi, im archori aypṑa, mimir ṑo cor ṑo coin, ṑantmir ṑo bpeit o pir bepa ai.

Hi rōlompaṑ ṑo maipb, .i. a etach ṑo gait ṑon maipb [cin] cup a noṑa maipb, .i. ṑo beim ṑo na corpaib cin cob ta noṑ maipb, .i. nemneram in t-étach co ṑoepnatap a coirpēcāṑ, ocup ṑo galar ip maipb in ṑuine, .i. in bpat uair naṑ niṑter. 1 corait tuilṑe, .i. enecclann i ṑoebaiṑ innti, no eipic in ṑepibpōipṑil; no cumāṑ in tuigi tuilci; no cumā aṑaiṑ per bpaṑṑ no eizmei, .i. ṑala; co mbi ṑebaiṑ inṑtib inṑip, no rcaile, .i. bpaṑ ṑo ṑenam ip in tuiaṑ ocup tic olc ṑe, .i. ṑipe in uilc rin aipe. 1 cumpanaṑ ṑunaiṑ, .i. rcaileṑ, .i. tinrcetal ṑeṑṑa i ṑounaṑ, .i. ṑul ṑon maipb, .i. enecclann ṑligiṑ aṑo, .i. acomeipṑi aip. 1m aipme, .i. cin cubup, .i. lēpanm, no aepaṑ, ocup inecclann uil ann, aip tpeip. 1m ecnaṑach, .i. aṑeapṑain aipe, .i. tṑia cubup. 1m mōn, .i. i n-incaib.

1m aipbeṑ, .i. rō etach, .i. in lēṑ aip mbreṑemnuṑ rir in coirpōipe [ā] nanpoc. 1m epbuiṑ, .i. imballaib, .i. in tiai mbreṑemnuṑ, .i. i ngait neich uatā; enecclann aṑo aip tpeip. 1m maipbchṑai naipmaiṑe, .i. in cṑai bip ṑaṑ in maipb ip in aipmuis ina buain ṑe; ocup aip cin caṑ rin, .i. maipb cin aip pēomaṑ, .i. muna tapṑena, .i. aip ip comṑilup ṑo caṑh. 1 rōlompaṑ caṑṑa, .i. ingait a etaiṑ ṑon maipb ipin caṑ ocup aip. 1 rōlompaṑ caṑṑa .i. ip in caṑ pōr eula coip rō, ocup aip cin caṑ pēout, .i. pṑoṑaṑ puiṑpēcṑa, no im in etach pēin, aip ip pōr pēna aṑa. 1m chumliuṑi ngupcaṑṑaiṑ, .i. coirpōipe aipōit aip tpeip, in coirpōipe ṑuine ṑaiṑi aip cuicṑi, ocup in coirpōipe comṑiaṑe aip ṑeṑmaṑe.

Ocup ip pēṑ ṑo ṑepa in ṑuine tairṑe aip cuicṑi aip [met] in cuil ocup aip meit na pāch; ip aipe naṑ pōr tpeip. 1naṑo a uioi aṑta ocup uioi iṑa pāṑ i n-upṑiaṑup, no cumā uioi aṑta [ā] uioi gellṑa, ocup uioi ṑiṑma cumāṑ e uioi iṑa pāch a n-upṑiaṑup.

sel, for the oath of a woman in childbirth, for getting a woman with child notwithstanding being forbidden when death ensues, violating a mad-woman, incapacitating a woman for her work, bed witchcraft, neglecting cohabitation, carrying love charms, setting the charmed morsel for a dog, carrying away the hero's morsel from the person to whom it belongs.

DISTRESS.

For stripping the dead, i.e. to take the clothing off the dead, though it was not thou that didst kill them, i.e. to take it off the bodies although it was not by thee they were killed, i.e. the clothing is not an article of necessity until it is blessed, and it was of disease the man died, i.e. because the cloth is not washed. For disturbing the meeting-hill, i.e. there is honor-price for quarrelling on it, or 'eric'-fine for false witness there; or it is conspiracy on the hill; or it will be like a man betraying or shouting, i.e. *on the hill* of meeting; so that there is a fight in either case, or a dispersion, i.e. to be guilty of a betrayal on the hill from which evil results, i.e. the 'dire'-fine of that evil is paid for it. For quarrelling in a fort, i.e. a dispersion, i.e. commencing a fight in a fort, i.e. to go to kill, i.e. the honor-price of law is for it, i.e. to advance upon it. For slandering, i.e. unjustifiably, i.e. to *impose* a nickname, or to satirize, and there is honor-price, with three days' stay for it. For satirizing, i.e. repeating satire, i.e. with justice. For a *visible* blemish, i.e. on the face. For a concealed blemish, i.e. under the clothes, i.e. half in addition to the judgment of body-fine for inadvertence. For mutilating, i.e. in the members, i.e. the additional judgment, i.e. for depriving a person of a member, there is honor-price for it, with a stay of three days. For stripping the slain, i.e. taking the dress that is on the dead man in the field of slaughter off him; and this is slaughter without a battle, i.e. he was killed without slaughter *in the case* before, i.e. unless it appears *otherwise*, for it is equally lawful for all persons *to strip a slain deserter*. For stripping *the slain* in battle, i.e. stripping his clothes off the dead man in the battle *and field* of slaughter. For stripping *the slain* in battle, i.e. this is slaughter in a battle fought in a proper manner, and the former was slaughter without a battle, i.e. in the case of a fugitive host, or respecting the raiment itself; for it is being denied. For circulating false reports, i.e. body-fine for inadvertence, with a stay of three days. The body-fine for secret murder has a stay of five days, and the body-fine for design has a stay of ten days.

And the reason that in the case of the secret murder, there is a stay of five days, is on account of the enormity of the crime and the greatness of the fine; it is the reason why it has not a stay of three days. Its period of stay is equal to its period of payment of debts in 'Urradhus'-law, or its period of stay is its period of pledging, and its period of delay in pound is its period of paying the debts in 'Urradhus'-law.

DISTRESS. 1 fubtuó each omnaig, .i. tref bunofach, .i. a rmaéta, .i. in dub-
aige no in cept for cuaille, anpot e.

Ían fíach ír in fubtuó fo faé marbta cío be baili, ocuf tíc
marbato de; muna éi ír fíach eighní. Má tpe efbair, ír leé
fíach, oia tí puoir de; muna tí ír ílan; no ían fíac for iní o
gñi in fubtuó, gñi i ninnill cío i n-eirinnill, maó fo faé puora
do gñether.

1 tabairt mic for muin i tech, .i. ar na tecmaing a cenn, .i. oia
toia conio rinne, no cenni toia ar ne ecmaing acenn, i. inoébir toia,
aithgín anó an ar íuga de; no cío be faé ar a tuaró aét naí ab tpe com-
paiti, in ní fuil ann (.i. aithgín) ar tpeirí.

Mara coónach ruc in íenain ar a muin írtech, cío olígtché
cío innoilígtchech fuioiugaó in tígi, ílan fep in tígi, uair ír
coónac do rinne in tarfgain; ocuf in coónac do rinne in tarfgain,
aét muna faice beia no íleá, ír tpuan aithgína ino uao. Maó
connac beia no íleá, ocuf ní roibi fíí fíacatana aici ír aithgín
comlán uao.

O'D. 80. Mara ecoónac ruc in íenab ar a muin ír tech, mar innoilígt-
cheé fuioiugaó in tígi ír leé aithgín for fep in tígi anó. [Mára
olígtché inoénca imuirio ír leé aithgín for ino écoónuch.]

Mara mac i naí íca leé oíri do rinne in tarfgain oá fécmaó
tpin na haithgína uao, muna acaro beia no íleá, ocuf maó
connac ír deémaó na haithgína uao.

Mara mac inai íca aithgína do rinne in tarfgain, in cethruime
pano dec tpin uao, muna acaro beia no íleá; ocuf maó connac,
in cethrumaó panu dec na aithgína uao; ocuf com-gñim fcuirer
in leé eile do teéar de; no dono co na fcuirenn comgñim ní
oib ítíí.

Mara mac i n-aí íca leé oíri do rinne in tarfgain, ír ceirí
fécmaó tpin na aithgína uao, muna acaro beia no íleá; ocuf
maó connac ír ceirí fécmaó na aithgína uao.

For scaring the timid, i.e. a battle of sticks, i.e. its 'smacht'-fine, i.e. the mask or the rag upon the pole, it is inadvertence. DISTRESS.

There is full fine for scaring for the purpose of killing in every case whatsoever when death results therefrom ; if it does not, there is a fine for shouting. If *it were done* through wantonness, it is half fine, if injury results from it ; if it does not, there is exemption ; or there is full fine upon the person who causes the scaring, whether in a place of security or in a place of insecurity, if it be done for the purpose of inflicting injury.

For carrying a boy on the back into a house, i.e. that his head may not strike, i.e. if he brings him so as that *his head* does *strike*, or if he does not bring him so as that his head may not strike, i.e. when it is for a beneficial purpose, though unlawfully done, there is restitution for it at the least ; or whatever be the cause for which he was brought *into the house*, provided it was not done designedly, the thing which is for it (i.e. restitution) has a stay of three days.

If it was a sensible adult that carried the child on his back into the house, whether the construction of the house be lawful or unlawful, the owner of the house is free, because it was a sensible adult that committed the injury ; and the sensible adult who committed the injury, shall pay *but* one third of restitution for it, unless he saw the dangerous thing.* If he saw the dangerous thing, and that he * Ir. Spikes or spears. did not think that he would have come in contact with it, he shall pay full restitution.

If it was a non-sensible person that carried the child on his back into the house, if the construction of the house was unlawful, there is half restitution upon the owner of the house then. If the construction of the house be lawful, there is half restitution on the non-sensible person.

If it be a youth at the age of paying half 'dire'-fine, that has committed the injury, he pays the two-sevenths of the third of restitution, unless he saw the dangerous thing ; and if he did, he pays one-tenth of restitution.

If it be a youth at the age of paying restitution, that has committed the injury, he pays one-fourteenth of one-third of restitution for it, if he did not see the dangerous thing ; and if he did, he pays one-fourteenth of restitution : and equal responsibility detaches the half from each of them ; or, *according to others*, equal responsibility does not detach any thing from them at all.

Another version.—If it be a youth at the age of paying half 'dire'-fine that has committed the injury, he pays four-sevenths of one-third of restitution, if he did not see the dangerous thing ; and if he did, he pays four-sevenths of restitution.

DISTRESS.

Μαρά μας ι ναιρ ιαα αιτςινα το ριζνι ιν ταρζαν, ρετματ
 τριν να αιτςινα υαο, μuna αααο βερια no ρλεζα; ocyr mat
 connac, ιρ ρετματ n-αιτςινα υαο; no dono cio be ouine το
 ριζνε ιν ταρζαν, μuna accaαο βερια no ρλεζα, ι ρλαν το.

- 1 μιρ meno, .ι. μιαν mna τορμχα, .ι. ζαν α μιαν α εαβαιρ το, .ι.
 ó á ριρ ρέιν, ocyr αρ θαζιν ρεααέα no cunnacέα ρο ζααά ιμ ιν
 mbiaα ann, no cumαα αρ θαζιν ερβα. Ocyr α ρυil ann αρ τρειρ, .ι. ιν
 coirpoire. 1m ραρμυρha mbaí ρρi υαέne, .ι. το bpeit lenim;
 αιτςιν ιnn anuy λυα αe; no ιν τυρταά ιρ ταρ το βεραρ αρ na mnaib
 ρυρ ιν υαατι, ιν τυρτζαλ, ocyr ιι βερenn ρε αεβιρερ. Ιn eiyic ρυil αno
 αρ τρειρ, .ι. υρταα ραερ το βερ ιν ben ρρi υααne, no α bpuo oc α
 ζααα, no α μαρδαα α ζeine, .ι. an υρταά το βερμρε [το] venam le το ιι
 ρια noenταρ, .ι. ριααυαρ ρια τοιγ ιν ben ρρi huαατι, [centp accopayp
 λαρ ρορτζελλ περ θα mber, no αρ το nimaρς αιτςαααλ]; uel quoo uepuy
 ep, ριααυαρ mna, no ριρ ρια na τοιγιο ιν ben, ιν ben ρρi υαατι, ζenaρ
 cobuy λαρ ρορτζελλ περ θα mber, no αρ n-imaρς [αιτςαααλ] το, mat
 belα ιν ben don τοιρδερ. Τοιρcheo ταρ apuo, .ι. ταρ α ρααζαά
 ρειν, no α τυιρτιν, no α ρine; enecclann co bay, ocyr coirpoire ιαρ mbaρ;
 uayp cio compaite ιν ραααα, ιρ anpo ιν eipiltin; ocyr ιρ ann ριν το
 ζαααρ ιν c-anpo λαρμιααα. Ecen μιρε, .ι. enecclann uil don ριζ αρ
 τρειρ, no τριαν nenecclanne ιντι oca mbi ana ρορερ, .ι. muna τορa
 opuα αρ ciúci. Den na ταιρic α ζνιμα, .ι. ιν ben ραααζ, .ι. α
 λαναμνυρ, .ι. ιμ αιααα α ζνιμραο, .ι. μι ρια n-apaic ocyr μι ιαρ
 n-apaic. Pua n-ιmα, .ι. pipoα ιρ ιν lepuo, .ι. enam copac, .ι. ano-
 λεζαρ enecclann, .ι. α ben το bpeit υαό, .ι. cona bi τααααζ λαναμνυρ.
 Collyo m bpeith, .ι. α lemao, .ι. nemouil cuice na ιmα, .ι. ιρρεό apap
 αερρε, .ι. ζααα cumααζ, no clannoe, .ι. na .γ. upuαα compepta. 1m-
 apchor ayptα, .ι. cipe το ζne, .ι. leé ριαά ann o τιucpa poζαλ: ocyr
 anpo ριν uil. Μι μιρ το cor το coin, .ι. θα ppoμα, .ι. ιμ ρμαάc
 ιν coin, no mescal, .ι. ppoμα upα ayρ ιν buo amayp; letoipr ιno, uayp
 ιι po paé μαρδαα, .ι. ppoμαό ρελμαρ, .ι. ppoμαό na pipo; ocyr anpo
 ινδεβιρε he. Oanτμιρ το bpeith o ριρ βερια αι, .ι. cupao μιρ,
 .ι. το bpeith on ριρ ιρ α haε he, .ι. αιααα ιν cupa-μιρ no enecclann, .ι.
 amail ρο βερτα o Coincclann; enecclann αno αρ τρειρ.

¹ Morsel.—See *Battle of Moira*, p. 71, from which it appears that the marrow-bone belonged to the champion.

If it be a youth at the age of paying restitution, that has committed the injury, he pays one-seventh of the third of restitution, if he did not see the dangerous thing; and if he did see it, he pays one-seventh of restitution; or, indeed, *according to some*, whoever committed the injury, if he did not see the dangerous thing, he is free. DISTRESS. —

For the longed-for morsel, i.e. the longing of a pregnant woman, i.e. what she longs for not being given her, i.e. by her own husband, and it was through penuriousness or niggardliness the food was withheld on this occasion, or it was in wantonness. The fine which is for it has a stay of three days, i.e. body-fine. For the oath of a woman in childbirth, i.e. in bringing forth a child; there is restitution for it at the least; or *it means* the disgraceful violence ('in turthach is tar') offered the woman which brings on *premature* labour, i.e. the painful violence, and it is not in natural course she brings forth. The 'eric-fine' which is for it has a stay of three days, i.e. the disgraceful violence ('urthach saer') which brings a woman to *premature* labour, or injures her person, or kills her child, i.e. the oath which she takes is to be made by her who makes it before a *witness*, to whom it is made, i.e. the witness before whom the woman in labour swore *may prove it*, should the witness wish to do so, against the man from whom he takes, or on whom he levies the distress; or, what is more correct, *it may be* the evidence of the woman *herself*; or of the man before whom the woman, i.e. the woman in labour, had sworn, *that is taken*; should he wish to prove it against the man from whom he takes, or on whom he levies distress, if the woman dies in childbirth. Getting a woman with child notwithstanding being forbidden, i.e. if he had violated her, or was forbidden by her parents or her tribe; there is honor-price till death, and body-fine after death; for though the violation is intentional, the death is unintentional; and here the unintentional act is found subject to full fine. Violating a mad woman, i.e. there is honor-price to the king, with a stay of three days, or one-third of the honor-price of the person who owns her for violating her, i.e. unless being a fool extends it to five days. Incapacitating a woman for her work, i.e. the ravished woman, i.e. cohabiting with her, i.e. for double *the value* of her work, i.e. a month before parturition and a month after parturition. Bed witchcraft, i.e. charms in the bed, i.e. the 'cosait'-bone, i.e. for which honor-price is due, i.e. to take away a person's wife from him, i.e. so that he is not able to cohabit with her. Neglecting cohabitation, i.e. listlessness, i.e. not going to her in her bed, i.e. what results from this, i.e. a narrow passage for childbearing, i.e. for this the fine for closing the childbearing passage is due. Carrying love charms, i.e. whoever does so, i.e. *he shall pay* half fine for it where injury results: and all this is without evil intent. Setting the charmed morsel for a dog, i.e. to prove it, i.e. the 'smacht'-fine for the dog, or the honor-price, i.e. to test a charm, to see if it has its virtue; there is half 'dire'-fine for it, for it was not with the intent to kill, i.e. it was to prove a charm, i.e. to prove enchantments; and it is an unnecessary unintentional act. Carrying away the hero's morsel from the person to whom it belongs, i.e. the hero's morsel,¹ i.e. to carry it away from the man whose it is, i.e. *the fine* is double the hero's morsel or honor-price, i.e. as it was carried away from Cuchullainn; there is honor-price for it, with three days' stay.

DISTRESS.

Fiobbretha, fine bretha, orbretha, muirbretha, do neoch do ruirniur, a naithegin for uin, a ndiue for treiri, acht ní fo coirle cuicthe de a cumlechtaib feiní.

Fiobbretha, .i. im fío imobair óroichit, .i. óero, .i. atriubairt tuar in fío. Fine bretha, .i. im corur tuim [i.e.] im corur treibi. Or bretha, .i. im corur lin, im cair n-inbir. Muirbretha, .i. im caith-im tarcair do tuinne, .i. na muiróirte.

Ma doirriao nech do goirt, ocur ma alao aithgin, ír for óligeó ann in aithgin, ocur a ndiur for treiri. Ireo a cumbair tra, aithgin treiri do imairg fine bretha, or bretha 7rl; on uair fogellaither, ír eicm a naithegin do tairic ar aine, ocur a ndiue ar treiri, do neoch do ruirniur, .i. do nech fío remraoirium-ar romairn ar treiri, .i. each ní ata fímaet.

Annaithegin for uin, .i. anad naine for caé naithegin do ruirniur. A ndiue for treiri, .i. anad treiri for in ní ír uir anó, for in fímaet ocur for in enecclann. Acht ní fo coirle cuicthe de, .i. anad cuicé ar na fetaib cuicé, .i. tria óeóbiriuur donoi; íreo in óligeó do ruirniur for treiri; a n-aithgin uili for ann. Cuicthe de, .i. no imbleogam meonach, .i. ní treiri, .i. for treiri a aithgin, a fímaet for cuicé. A cumlechtaib feiní, .i. a comrléctib in fimechuir.

Cin do inóui, cin do iarui, cin caéa comocair co a fíet dec it glicthe for cuicé, ar a narenai each a napaó ar a toraib each a fílan.

Cin caéa comocair, .i. fíet aine fíó óléet oib, .i. in fíet huine, ar ír anad ann ocur a hui for treiri, ocur a anad fídeirín for uin; in fíetu aine in fíó uili. Co a fíet dec, .i. in imbleogam. It glicthe for cuicé, .i. it breitemnaigeó, .i. fíet aine fíó óléet oib ann, ocur in imbleogam meonach nó ber co cuicé. Ar a narenai, .i. coró, .i. for in fíer ar a cin argaír ann, .i. donoi ima ngabtar ciná, .i. curahuarál móragsíó incaé do ber in tapao a toraétain do inech nó fílanngeno o bíobao a toicheó; no curá uair gnia an each for a tabair

¹ Above.—Vide supra, p. 135.

² Consumed by.—Vide supra, p. 129.

³ The pledge is given.—In C. 799, the reading is em for hui iar fíngel brítemon imbi, ocur ír anó fogellaithíre iar tabairt lair do bíobao a athgabail in fíetmon iar naná. Quickly on one day after the decision of the Brehon upon it, and the time that he decides is after the defendant has taken off with him the distress of the plaintiff after the stay.

Wood judgments, family judgments, water judgments, sea judgments, such as I have enumerated, have their restitution upon one day, their 'dire'-fine upon three days, except some that are extended to five days by the exceptions of the Feini. DISTRESS.

Wood judgments, i.e. respecting timber for erecting a bridge, i.e. the sacred wood, i.e. what I have said above¹ respecting wood. Family judgments, i.e. what is right respecting the fort, i.e. what is right respecting the house. Water judgments, i.e. what is right respecting nets, the law respecting rivers. Sea judgments, i.e. for what is consumed by² the party from the sea, i.e. the foreigners.

If any one has injured thy field, and if restitution be obtained, the restitution comes under the rule of one day's stay, and the 'dire'-fine under that of three. The summary of it is, however, that the family judgments, and the water judgments, &c., have their restitution upon three days; from the time that the pledge is given,³ the restitution must be forthcoming in one day, and the 'dire'-fine in three days, in each case I have enumerated, i.e. in each case I have spoken of before as a case of three days, i.e. every thing that is as 'smacht'-fine.

Their restitution upon one day, i.e. there is a stay of one day upon every restitution which I have enumerated. Their 'dire'-fine upon three days, i.e. there is a stay of three days upon what is due as fine for it, i.e. upon the 'smacht'-fine and upon the honor-price. Except some that are extended to five days, i.e. there is a stay of five days upon the 'seds' of five days, i.e. this is done through necessity; I have enumerated the law relating to them upon three days; the restitution of them all is upon one day. To five days, i.e. or the middle kinsman, i.e. upon three days, i.e. his restitution is upon three days, his 'smacht'-fine upon five days. By the exceptions of the Feini, i.e. from the exceptions made in the Fenechus.

The default of thy great grandson, the default of thy great great grandson, the default of every relative as far as seventeen is fixed to five days, to which all extend their notice by which all secure their safety.

The default of every relative, i.e. a 'sed' of one day is due of them, i.e. respecting 'seds' of one day, for the stay on account of a person's son and his grandson is three days, and on his own account the stay is one day; this is all about 'seds' of one day's stay. As far as seventeen, i.e. kinsmen. Is fixed to five days, i.e. it was adjudicated, i.e. 'seds' of one day were due of them here, and the middle kinsman *being sued* extends it to five days. To which all extend *their notice*, i.e. until it reaches to it, i.e. upon the man whose default is sued for in the case, i.e. to the person for whose default it is taken, i.e. every one who serves the notice proceeds to obtain for himself that which indemnifies him from the defaulter;

DISTRESS. in apad im éinad in riallas ro, tobach neich noo rlanais̄ter don riallaé ro i¹ a ein acaiaru air. A²ra toraib cach a rlan, .i. da a muig, .i. in cach do rat in apad aní no rlanais̄e on cach dia toibais̄ aethgabail.

Aethgabail cuicethi i maibgabail, i tiuglomrad, im nemthairecc ferad do platha, im accra i³ir cpoaib, im tobach do comorbaib rir maib, im a rin⁴ad i⁵ar na ecaib, im sumaidcam mna maib, im a rin⁴ad i⁵ar na ecaib, im din⁶ar duinechaid⁷e, im a eiric i⁸ar rir, im foxal cam⁹ir¹⁰e, im c¹¹unad cacha p¹²eda, im denum liacc b¹³ron, im aithne n-¹⁴aptha, im chin¹⁵ad do m¹⁶maire, hi foxal ar aer foraire, im claid¹⁷e alla for ru¹⁸d, for umad, im rir¹⁹e rlabra a rin²⁰de, im eo²¹cha, im damu na²²d be tair²³ce²⁴ra, im r²⁵ulura cacha c²⁶ethra na torbenat, im ru²⁷bu foich²⁸ige, im ru²⁹bu c³⁰ethra, im tair³¹te³²llach tuait³³e, im cin³⁴ad meic deora³⁵id, im din³⁶gbail mic ba³⁷ir³⁸ige, im ce³⁹pt r⁴⁰ilid tar c⁴¹rich, im im⁴²chomur n-⁴³aire, imon l⁴⁴er anma, im gu-⁴⁵liud me⁴⁶c a o⁴⁷rb, im cach na⁴⁸dbur na ro cuin⁴⁹duig⁵⁰ther, no na ro cu⁵¹uthaig⁵²ther.

Aethgabail cúiceti i maibgabail, .i. bo co na samaino i cennais̄e, .i. in plait¹ do²rboing, ocu³r i⁴ a r⁵uiriu⁶ro sum⁷a aile atá, in aethgabail gabur im in ni ole⁸sur la⁹irín maib mbo co n-a meir¹⁰tin (i meir¹¹irne) me¹²ram time da¹³rtada.

Ocu¹r ni r²uil in a r³aid⁴bre in comorba, uair i⁵r do na ceil⁶ib ole⁷gar cen⁸daige na pla⁹ta do ic, ocu¹⁰r a ga¹¹bail ar tim¹²cell do na da¹³er ceil¹⁴ib co roib t¹⁵rian lo¹⁶g enech na pla¹⁷tha ann; ocu¹⁸r inbleo¹⁹gan nor²⁰beir co t²¹reir, ocu²²r acra for rocha²³ide not beir co

¹ Last fleece.—‘Tiuglomrad,’ here translated last fleece, in C. 799 is glossed ‘Tigthine,’ last food.

or the person upon whom the notice is served for the default of a person, makes the distraint of that which indemnifies him from the person for whose default he has been sued. By which all secure their safety, i.e. from the defendant, i.e. every one who serves notice *takes* that which indemnifies him from those he distrains. DISTRESS.

Distress of five days' *stay* for dead-seizure, for the last fleece,¹ for not erecting the tomb of thy chief, for suing between *two* deaths, for distraining the heirs of a dead man, for satirizing him after his death, for false boasting of a dead woman, for satirizing her after her death, *distress* for the oath of secret murder, for its 'eric'-fine after it has been discovered, for carrying off an animal's covering, for causing to wither any kind of tree, for making a millstone, for giving in charge improperly, for the loss on account of thy bad place of custody, for carrying off from watchmen, for piercing a cliff for iron ore, for copper ore, for dry animals among cattle, for horses, for oxen not fit for work, for the young of all animals which are not profitable, for animals that scrape, for four-footed animals, for the runner of a territory, for the crime of the son of a stranger, for taking care of the son of a harlot, for the right of a poet crossing a territory, for satire unascertained as to kind, for a nickname, for the wrongfully suing of a son respecting land, for every material which is not adjusted, or shaped into form.

Distress of five days' *stay* for dead-seizure, i.e. a cow with its hide *he pays* for chief's head *payment*, i.e. the chief exacts it, and it is in lieu of other service it is *given*, i.e. the distress which is taken for the thing which is due along with the dead cow and its 'meistin mesam dine dartada.'

And the heir *in this case* has not the wealth of his rank, for the tenants are bound to pay the head *payment* of the chief, and it is taken in the round from the base tenants until it amounts to one-third of the honor-price of the chief; and the kinsman *being sued* extends the time to three days, and suing from many extends it to five; or

DISTRESS. cuicéti; no innoimhin in dleagar in cennoicéti, no cen a naimm, ipeō
 — nor bein co cuicéti; bo caē aen fir oib a etrocar, no feēt mba
 a lin uile don eclair a trocarre o ceilib in ruz.

1 tiuglomrao, .i. i forba na bliadna no a cinn leē bliadna ir marb
 he; ocuy oama iuime, ir cetraro zan ni mo, .i. in biad tanuise eca on
 ceili, muna tainic amper biata in tan at bat in plait, .i. biad na
 bliadna i n-abuil, ocuy ni he fein do boingse, ocuy ir e in rmaēt fil funo.
O'D. 83. [Biad plaita cetsiallha ar treiri, ocuy acra rochuroe bein cu cuicéti.]

Maō in plait timgarar a biad on ceili ó callaino co hinic, ir
 anao naine for in athgabail gebur ime. Maōa comorba in fir
 rin timgarur in inbair rin, ir anao treiri, uair ir inbleogain
 raiḡti, no ní bi for trebairi. Munab i n-inbair rin timgarar,
 ipeō dom bein do treiri for cuicéti, aḡail ir beir: “1 put fenech-
 air ni narcat cumā comorba o raḡaib ronathar i rathar.”

1m nemthairecc feraro do plaita, .i. im nemtiāctain do
O'D. 83. venam ulao cumoāct imin plait. [In rmaēt] uil ann ar treiri; acra
 for rocharoi, 7rl. Tri ipeit, .i. tri ramairi hi feraro, ma ro meāo
 ēir, .i. aithsin in ferar fo treiri, oais ni he fein do boing; a rmaēt for
 cuicéti, .i. teora ramairi for in céile, im nemtiāctain do aonacul na
 plaita.

1m accra iuir éroaib, .i. iuir oā comorba bir imin acrao, eio
 neḡtar de atbala, do iora treiri, oais ir anoir do roich cuicéti.—S.O.

.1. colann éiric do cuingro, no neḡtar oib ac acra ar a ceili
 ero na plaita no ero in ceili; no imin comaccra do niat a
 comarba in loḡta ro eroaḡeō anō, comarba na plaita ac acra
 tiruairi in bto, ocuy comarba in ceile oc acra tiruairi in
 raḡa, ocuy in ipeit turclaioi; ocuy cin inbleogain do cach oib cin
 a ceili, ocuy inbleogain nor bein co treiri, acra for rocharoi,
 no neram na fer nor beir i cuicéti.

¹ S.D.—These letters indicate the name of some author or book, an authority upon
 the subject of the text.

what is due for the chief's head *payment* is uncertain, or it is not secured by a contract, and this is what extends the time to five days : a cow for every man of them is the severe fine, or seven cows, the whole number, from the tenants of the king to the Church is the lenient fine.

For the last fleece, i.e. at the end of the year or at the end of half a year he (*the chief*) dies; and if he die before it, the opinion is that nothing is due in that case, i.e. the second food-rent upon the death is due from the tenant, if the time of supplying the food-rent had not arrived when the chief died, i.e. the food-rent of the year in which he died, and it is not himself that exacts it, and it is the 'smacht'-fine that is here. The food-rent of the chief of first claim has a stay of three days, and suing from many extends it to five days.

If it be the chief who levies the food-rent from the tenant from the calends of *January* till Shrovetide, there is a stay of one day upon the distress that he takes for it. If it be the heir of the man that levies it within that time, there is a stay of three days, for it is a kinsman that sues, or it is not upon security. If it be not within that time he levies it, it is extended from three to five days, as the law says:—"Throughout the Fenchus it is not enjoined that the heir who is bound by guarantees 'i rathar.'"

For not erecting the tomb of thy chief, i.e. for not coming to erect the protecting tomb over the chief. The 'smacht'-fine which is for it has a stay of three days; suing from several extends it, &c. Three 'seds, i.e. three three-year old heifers for the tomb, if it has been neglected by them, i.e. there is restitution for the tomb in three days, because it is not himself that exacts it; its 'smacht'-fine is in five days, i.e. there are three three-year old heifers as a fine upon the tenants for not coming to bury the chief.

For suing between two deaths, i.e. between two heirs who are concerned in the suit, if either of them should die, it shall extend it to three days, the two would extend it to five days.—S.D.¹

That is, body-fine is demanded, or either of them sued the other for the property of the chief or the property of the tenant; or the case is respecting the mutual suing which the heirs of both the parties deceased make in this case, i.e. the heir of the chief suing for what is due of the food-rent, and the heir of the tenant suing for what is due of the stock given, and the bounty-'seds'; and the default of the one in relation to the other is as the default of a kinsman, and a kinsman being sued extends the time to three days, suing from several, or the 'seds' being articles of necessity extends it to five days.



- DISTRESSES.** 1m tobach do comarbaib fír mairib, .i. comarba pláta mairib, ocuṛ ceile mairib, .i. comarba na pláta oc acra tíruiarí in bíd, ocuṛ comarba in ceili oc acra tíruiarí in ratha. Inbleogáin co tṛeiri; acra for rocharói co cuicéi, .i. ír inbleogáin, ocuṛ ní fíl ina raí[ó]bui; no dono, níu eṛla in tathair ina becharói pluṛ. 1ma rinnao iarua ecaib, .i. enecclann fuil ann ar tṛeiri; ocuṛ anfir ca cineṛ aṛe noṛ beir for cuicéi, .i. ír inbleogáin ocuṛ ní fuil in raíóbre; no dono níu eṛla in tathair in a becharói, .i. aṛ iar n-ecaiḃ írreó rodera anaó a enecclanne for cuicéi for coir cetna. 1m gumairdeam mna mairib, .i. im in mairim nua do beṛar ar in mna mairib, .i. for coir cetna oais ír enecclann, .i. enecclann ann ar tṛeiri, ocuṛ nembeir na raíóbu beirui co cuicéi. 1m rinnao iar necaib, .i. enecclann oi na haerao, .i. áccan-tan aṛe. 1m oinóiṛ oinethaíoe, .i. luigi na oinethaíoe ar cuicéi; írreó rodera in oinethaíoe ar cuicéi ar [meio] in cuil ocuṛ ar meio na fiach; ír aṛe naé for tṛeiri. 1ma eiric iar ná fír, .i. coirpoir na oinethaíoi ar cuicéi, .i. ar meo a cuil [cin co] ce do necma báṛ [íṛ ó deṛbiṛ]. 1m roxal camtṛe, .i. meitṛe bṛ im aṛuo claim, .i. for-bṛata mil, .i. cumá bṛ meitṛe caé oáda ann, in tuarṛan. Ó oiaḃlaó ar tṛeiri, .i. in ní camthar tar in laeg, in tuarṛán; enecclann uil ano, ocuṛ in inbleogáin gaṛaí beirui co tṛeiri; acra rocharoe co cuicéi, .i. oá uigi a fmaé. 1m crinao caḃaí roda, .i. oir in roda comáíeṛa, .i. a fmaé ar tṛeiri, .i. in-a rinnao. 1m oenum liae bṛon, .i. íṛ i cet ceṛa ar cuicéi, íṛ cet uṛlum ar tṛeiri, íṛ lan uṛlum ar aine. 1m aithne n-arthá, .i. inbleogáin do cin in gaṛaí, ocuṛ íe fṛua iarair ar tṛeiri; fena na oḃgar co cuicéi, .i. in athgabáil gabur in in ní ro eṛleṛar aie, .i. gaé. 1m chinaí do mairib, .i. do comla, .i. a mberar for do dorui amach, .i. cin inbleogáin do cin na comla; inbleogáin beirui co tṛeiri, fena na oḃgar co cuicéi, .i. a mber for dorui in tigi, .i. ní e fadóirín bṛonui; ocuṛ oimber inbleogáin co tṛeiri, ocuṛ fṛua inraigí roṛaig cuicéi, .i. do comla for nḃe cetna, .i. coitcenn do tuath anuo, íṛ aṛe íṛ for cuicéi. Ní roxal ar aṛ forair, .i. in fmaé fuil ar lué na noṛuich, oá ruethar feoi na cruí rocha amá, .i. feoi tṛeiri “ocuṛ for rocharói.” 1m claiṛe aḃa for ruo for uíao, .i. foroi, .i. in ruó no in tuma for a claiṛe in aḃa, .i. in tairann ina caeraib, ocuṛ in tuma ina éinnib; no in tuma ina claiṛib ar cuicéi, na tanaig ar tṛeiri, na aoiḃ uṛluma ar aine. In ru na

¹ *Difference.*—In O'D. 84, the reading is *oíḃ do necmao báṛ íṛ ó deṛbiṛ*. It should be *cin co necmao báṛ íṛ o deṛbiṛ*. If the person was left for dead and concealed, though he should recover, the crime is the same, because secret murder was meditated, and believed by the assailant to have been perpetrated.

² *Five days.*—The passage above, from “i.e. thy gate” to “days,” is in a different hand, and seems to have been interpolated into the manuscript.

For distraining the heirs of a dead man, i.e. the heir of a deceased chief, and of a deceased tenant, i.e. the heir of the chief suing for what is due of the food-rent, and the heir of the tenant suing for what is due of the stock given. The kinsman *being sued* extends the time to three days; suing from many to five days, i.e. it is a kinsman *that is sued*, and he has not the wealth of his rank; or else the father is not any longer alive. For satirizing him after his death, i.e. there is honor-price for it in three days; and ignorance as to the kind of satire extends it to five days, i.e. it is a kinsman *that is sued*, and he has not the wealth of his rank; or indeed the father happened to be no longer alive, i.e. satire after death is what extends the time of the stay of the honor-price to five days in the same way. For false boasting of a dead woman, i.e. for the false boasting made of a dead woman, i.e. after the same manner, there is honor-price for it, i.e. there is honor-price for it, with a stay of three days, and not having the wealth of his rank, extends it to five days. For satirizing her after her death, i.e. there is honor-price payable for satirizing her, i.e. for repeating it. For the oath of secret murder, i.e. the distress for the oath about secret murder has a stay of five days; and the reason that the oath about secret murder has a stay of five days, is on account of the enormity of the crime and the great amount of the fines; this is the reason that it is not upon three days. For its 'eric'-fine after it has been discovered, i.e. the body-fine for the oath about secret murder has a stay of five days, i.e. on account of the enormity of the crime, and whether death has or has not ensued makes no difference.¹ For carrying away an animal's covering, i.e. a cloth which is about a mangy sheep, i.e. the covering of an animal, i.e. it is such that it contains a cloth of every colour, i.e. the tartan. Its double in three days, i.e. the thing which is folded over ('camthar tar') the calf, i.e. the tartan; there is honor-price for it, and the kinsman of the thief *being sued*, extends it to three days; suing from many extends it to five days, i.e. two ounces of silver is the 'smacht'-fine for it. For causing any kind of tree to wither, i.e. there is 'dire'-fine for the common wood, i.e. 'smacht'-fine, with a stay of three days, i.e. for stripping off the bark. For making a millstone, i.e. upon the distress taken for first forming it there is a stay of five days, for shaping it the stay is three days, for completing it the stay is one day. For giving in charge improperly, i.e. a kinsman *is sued* for the liability of the thief, and the time for prosecuting is in three days; denying that it is due extends it to five days, i.e. the distress which is taken respecting the thing which he has lost, i.e. the stolen article. For the loss on account of thy bad place of custody, i.e. thy gate, i.e. for what is carried outside thy gate, i.e. the default of thy gate is like the default of a kinsman; the kinsman *being sued* extends it to three days, denying that it is due to five days, i.e. what is brought outside the door of thy house, i.e. it is not himself that does the injury; and the kinsman *being sued* extends it to three days, and suing from many extends it to five days, i.e. thy gate in the same way, i.e. it is common to the territory without, and this is the reason that its stay is five days.² For carrying off from watchmen, i.e. the fine which is upon the people of the border, if the 'seds' of the territory are carried out past them, i.e. they are 'seds' of three days, "and suing from many," &c. For piercing a cliff for iron ore, for copper ore, i.e. for iron, i.e. the iron or the copper for which the cliff is pierced, i.e. the iron in bolts, and the copper in bars; or the copper in the mines has a stay of five days, in 'tanalaighs' of three days, in manufactured articles of one day. The iron in 'trillsins' has a

stay of five days, in 'scrapalls' of three days, in ore or its unprepared state of one DISTRESS.
day, i.e. it is common to the country here, and this is the reason that it extends to five days. For dry animals among cattle, i.e. the young heifers ('dairts') and the young heifer ('dartadhs,') or the two-year old heifers and the three-year old heifers, i.e. the cattle before they are productive. For horses, for oxen not fit for work, i.e. for which their time of work has not arrived, and which are not trained. For the young of all animals, i.e. for what increases from or is produced by the cattle; or they yield but little of produce for one, i.e. the three-year old heifers and the two-year old heifers have a stay of five days, or the young heifers ('dairts' and 'dartadhs'), i.e. the small cattle.

What is the reason that there is a stay of five days upon the 'dairts' here, and a stay of three days above? The reason is, they were due here for debts of bargain and contract, and their own stay is five days, when it is for a contract. It is fine for trespass that is referred to above; and the proper stay of the 'smacht'-fine is three days.

Which are not profitable, i.e. they yield one no produce at that time, i.e. yield no profit. For animals that scrape, i.e. they scrape, i.e. for the animals which scrape, i.e. little pigs and pets and the smallest pig which follow people, or cocks or pet birds which follow people. For four-footed animals, i.e. the bulls and the boars, and their stay is five days. For the runner of a territory, i.e. a man who travels within it, i.e. a *paid messenger*, who frequents two houses in the territory, or a man who runs between them without wages, i.e. the messenger; the kinsman *being sued* extends it to three days, denial to five days, i.e. he submits to law in this case. *The fine* is upon himself or upon his host,^a for he frequents a certain bed, and that an act of choice. The crime of ^aIr. *Bed*. the son of a stranger, i.e. one who frequents a certain bed, i.e. the stranger who is on hire, i.e. the liability on account of the stranger himself has a stay of three days, the liability on account of his son has a stay of five days; or he is the son of a man who is not responsible for his offence in this case, and he frequents two houses in the territory, i.e. his liability *is upon him who supplied* his food and his bed; the kinsman *being sued* extends it to three days, suing from many extends it to five days. For taking care of the son of a harlot, i.e. as every harlot is like the concubine, i.e. the stay is five days at once, or five days and a month, i.e. the unchaste woman who is known, i.e. to punish her for her prostitution.

Three cases of joint-fosterage are reckoned here: those having a stay of one day, of three days, of five days. If from mad women or deaf women, &c., the stay is one day; if from lawful women it is three days; if from harlots it is five days.

For the right of a poet crossing a territory, i.e. as an exception for the poet, though it should be on ten days for another person, it will be on five days for him, i.e. the exception applies to any 'sed' whatever. For satire unascertained as to kind, i.e. for the thing which is fixed for the satire, the honor-price which is for it has a stay of three days, and its not being known what kind

of satire it extends it to five days. For a nickname ('lesanma'), i.e. the thing that is for the name which is an annoyance ('ainm is len') or which constantly sticks to a person ('is lista lenus'), i.e. when it is not known whether the name will stick at all; the honor-price which is for it has a stay of three days, not having the wealth of his rank extends it to five days. For the wrongful suing of a son respecting land, i.e. for the wrongful suit which is brought against the son respecting the land, i.e. to question his legitimacy to see if he should be retained, or be called a bastard, i.e. if he is called a bastard it is to be determined whether it is true or false, for if it be true it is half honor-price, if it be false it is full; the honor-price which is for it has a stay of three days. For every material which is not adjusted or shaped into form, i.e. iron ore, i.e. which is not shaped into any regular form, i.e. the bar first shaped has a stay of five days, in the first stage of its preparation (i.e. as malleable iron) of three days, fully prepared of one day, i.e. without ornaments.

Every prescription is a neglect, there is distress of ten days for every prescription, for every territorial meeting, for the kinsman of a hostage in an interterritorial matter, for levying what indemnifies him; distress from a sick man if he is on the hides, distress from a sick imbecile until the mother's and the father's *tribes* decide which of the two parties shall give a pledge.

Every prescription is a neglect, i.e. title, i.e. it is perfect neglect for one to have his 'seds' out from him during the period of prescription, i.e. for crimes of old standing, and for old expired contracts.—S.D. Distress of ten days, i.e. for every thing that is out from a person during the period of prescription, whatever kind of 'sed' it is even though a 'sed' of one day's stay in itself; to avenge his illegality upon the person who detained it outside during the period of prescription, so that there is a stay of ten days upon it, i.e. ten days respecting the territory *outside*, and there is further time allowed him afterwards in the territory within, besides the stay of ten days. For every territorial meeting, i.e. it is extended to ten days, or it may be an immediate distress, i.e. there is a stay of ten days in the case of the territory for all 'seds' without regard of place or kinsman, i.e. to every person when it is outside a cantred, i.e. every meeting which is required beyond the territory; but there is an exception in the case of the poet. For the kinsman of the hostage in an interterritorial matter, i.e. the hostage of whom the liability of a kinsman is demanded under an interterritorial regulation, for they have no exemption until they go for ten days into another territory. It is said in the interterritorial law, the hostages of the plaintiff bring the hostages of the defendant with them out over the boundary by way of distress for the space of ten days, and this is the ten days of the hostage in the case, or that is mentioned in the case, i.e. the sentence of the interterritorial law, for it is respecting a territory, i.e. for the space of ten days he remains in the house of the plaintiff, For levying what indemnifies him, i.e. for levying the thing which indemnifies him from the suitor outside the territory; and it is

DISTRESS. no im tobach in lánas n-eirici ólzigir uime; tiasaít co tech aitiú in bídúid. *Óthgabail* lóbúir dia mbe fúí gáimniú, .i. *athgabail* gabur don uime tpuas maísa roib re ocuf a taeó fúí ná gemnib. .i. aras ocuf tpoícas ro uirpasm i turbaíó, ocuf ní ro airbepcnaíó cur gabas *athgabail*.

Ro páem toich ocuf re ná turbaíó, ocuf fía in turbaíó ná in deímaíó, ocuf fía in deímaíó ina anas aicnita ná ret, ocuf fuilleó on turbaíó re anas aicnita ná ret, co roib deímaíó ann, ocuf anas deímaíóe fuirpí.

Óthgabail lóbúir ecuinó co ro gíeítir maíthre ocuf aítíir, .i. *athgabail* gabur in cinas in ecotnaíó curá óeílízéir itíir fine mathar ocuf fine athar, cia oib gellíur de.

Ocuf ír reó fodeira *athgabail* do gabail ó' fine mathar ocuf athar i naenpéct im cinas in mic, cin alcpuma he; no ír e tuicín in tí ólzigir co nólzigíó oib aráen; ocuf inbleogain beirpí co tpeirí, accra for rocharóí co cuicéí, renas ná ólegur co deímaíó.

Dur céas lína no do gellá, .i. dur cia de ná óa fine bír fo cinas; no dono nócon oc nechtar de bír, áét abailiu i mbailiu.

Óthgabail fíir cethrachas aídche; *athgabail* fíir tairpíú cen airpí recheman toich, ponglen nóil aenpíir; *athgabail* fíir mirciul; *athgabail* fíir for a tuirí roí; *athgabail* fíir for a narpár fíir cairé; *athgabail* fíir bír ben fíí huaitne; *athgabail* fíir congíenn plet pláta; *athgabail* fíir a n-uair uóbarca; *athgabail* fíir fuic; *athgabail* fíir im a tuirí gort; *athgabail* fíir muíder muílenó, do ná bí uirparacht do cach; a chumac a aít; *athgabail* bpiugasíó ar lín a tairpíir.

from the suitor outside the territory it is taken, or for levying the full 'eric'-fine to which he is entitled for it; *the pledges* go to the house of the hostage of the defendant. Distress from a sick man if he is on the hides, i.e. a distress which is taken from a poor sick man who is lying on the hides, i.e. he consented to receive notice and be fasted upon during a period of exemption, and he did not plead it (*the exemption*) until distress was taken. DISTRESS.

He submitted to the suit though being within the period of exemption, and the exemption is longer than ten days, and ten days are longer than the lawful stay of the 'seds,' and there is addition from the exemption period to the natural stay of the 'seds,' until it amounts to ten days, and there is a stay of ten days upon it.

Distress from a sick imbecile until the mother's and father's tribes decide, i.e. a distress that is taken respecting the liability of the lunatic until it is settled between the tribe of the mother and the tribe of the father, which of them shall give a pledge for him.

And the reason that distress is taken from the tribes of the father and of the mother together for the liability of a son, is because the liability is on account of fosterage; or it is understood that the person to whom it is due may claim it of both: and the kinsman *being sued*, extends it to three days, suing from several to five days, and denial of its being due to ten days.

Which of the two parties shall give a pledge, i.e. *to know* which of the two tribes are under the liability; or indeed it may be that he is not with either of them, but *wanders* from place to place.

Distress from a man *observing the forty nights*; distress from a man upon a journey without knowing of the plaintiff's suit, the oath of one man shall quickly relieve him; distress from a man by whom a calumnious story has been circulated; distress from a man who has lost the combat; distress from a man upon whom the test of the caldron is enjoined; distress from a man whose wife is in labour; distress from a man who collects the food tribute of a chief; distress from a man at the time of offering; distress from a ploughman; distress from a man who has lost his corn-field; distress from a man who breaks *the rule respecting* the mill, who does not give his turn to every person; the same respecting a kiln; distress from a Brewy for the number of his party.

Distress from a man *observing the forty nights*, i.e. distress which is taken from a man who goes over to the church for the period of the forty nights of the Lent; he had consented to notice and fasting during the exemption, and he did not plead it until distress was taken; there is a stay of ten days upon it, and a delay in pound of eleven days, and it was not an article of necessity that was due in this case, for if it were an article of necessity the Lent would not be a period of exemption with respect to it, i.e. *it is a pilgrimage*, but not a perpetual one, but for a short time of penance only, i.e. judgment follows; one who has honor-price *equal to the debt swears* after him that it was not to avoid that liability he went *on the pilgrimage*; i.e. or a man who has honor-price *comes to swear* within the last five days of the period of the delay in pound; for it was a 'sed' of one day's stay that had been taken in this case, and what he swears is that he does not know whether it is from him the distress should have been taken, so that it frees him from *expense of feeding*, and from the delay in pound of the last five days. Distress from a man upon a journey, i.e. he cannot be distrained wherever he goes to, for it was a general notice that was served on the tribes-men respecting that thing, i.e. a distress is taken from the man who goes on a journey without his having true knowledge that the plaintiff came to his house after him; a kinsman *being sued* extends it to three days, denial to five days, and ignorance of whether it is from him it should have been taken, extends it to ten days. Without knowing of the plaintiff's suit, i.e. that he knew not that distress was to have been taken. The oath of one man shall quickly relieve him, i.e. a law suit was brought against a number of tribes-men together, and one of the tribes-men went out on necessary business, and distress was taken from him in his absence, i.e. it is soon or quickly the oath of one man prevails in that liability; another man bears testimony with him that it was not to evade that liability he went *upon the journey*.

DISTRESS.

It is a common kinsman of the family whose liability is demanded of them in this case, and when the person for whom it is lawful brings his suit against them *all* together, he is safe in distraining any one of them afterwards; and this is a 'sed' of one day with the debtor, and he shall have a stay of one day upon it, and a delay in pound of three days; and this is the way it shall be unless there is a kinsman *sued*, which extends it to three days, and when there is, there is a stay of three days upon it, and a delay in pound of one day: and so it shall be unless there is suing from many to bring it to five days; and when there is, there is a stay of five days upon it, and a delay in pound of one day. And so it shall be unless doubt of distress exists to bring it to ten days; and when it does exist, there shall be a stay of ten days upon it, and a delay in pound of one day. And this is the way in which it is freed: one whose honor-price is *equal to the five 'seds'* that he should forfeit on any day of the five last days, and to *the expense of feeding and tending of one day, swears after him* that he did not know that a distress was to have been taken; and it is thus he frees him during the period of the five last days; and he

DISTRESS. *ni do buseim do cuairt amach anó rin e, ocuif da faeraó ní do buseim do faeraó ní do muinntir dar a eiri. Ní bí fogeltaó ná blesé forra ná deithbhirib moirib fil anó fúí pé n-anra gu díom, ocuif bío forra becaib, amail ata athgabail fúí fuic; ocuif arberar “dan anao cá aḡabála, maó tuilla, ní biao fogelltaó fúirí fúí pé n-aine, ocuif tpeire, ocuif cuicé, ocuif deómaide, aḡ a fuil o raín amach go díom, íf anó bío fogeltaó ocuif blesé;” maine be deithbir ní bia fogeltaó ná blesé.*

Αἰηγάβαιλ φῖρ μῖρσιυλ, .i. τυρβαο το ἀρετ βερ οε ιε εἰρηε in τερν-πορσιλ.

O'D. 89. *Απαό ocuif trofcaó ro uraem i τυρβαό [ocuif ní arberpnuig a τυρβαό no cur gabao a aḡabail ina fíatnuiri. Anao dechmuirde fúiríe, ocuif díom nuíne dec]. No per for a líter go, no dia tabuir tarc do éin; ro ba τυρβαό do co ro gléiti in mircel, maní gabao apao i τυρβαο.*

Αἰηγάβαιλ φῖρ for a tuic roí, .i. apao ocuif trofcaó ro aurpaem i τυρβαό; ocuif i fécara epich do cuar do denam in comraic ann, .i. do raia do tēet in comraic. Αἰηγάβαιλ φῖρ for a narpair fúí cáire, .i. uil do cairiu fúí, ocuif ro ba τυρβαο co toirí on cairi muna gabao apao i τυρβαό, .i. i fécara epich tiagar anó; damao a epich noia bia τυρβαο in pat rin air. Αἰηγάβαιλ φῖρ bir ben fúí huaitne, .i. in uair gabala ná athgabala tainic in τυρβαο ann; ocuif i a τυρβαο voir, ocuif íf ar rin gabair in τυρβαό tainic i n-uair gabala ná hachgabala conao eó íf anao tí pé ná τυρβαο, .i. ro ba τυρβαο deómaide no mup muna gabao apao i τυρβαό. Αἰηγάβαιλ φῖρ congrenn flao flao, .i. paerum eiríoe; ocuif da trian a biaa da flao péin, no trian a biaa do flao éétrann, .i. apao ro gabao i τυρβαο, ocuif ro ba mup pempi ocuif deómao ina deḡao muna gabao apao. Αἰηγάβαιλ φῖρ a n-uair uobairéa, .i. lan biahaó tucao do liaétreoir eclairi éétrann ann rin, ocuif paerain in liaétreoir in dechmao rin, .i. no

¹ *Liachtreoir* usually means lecturer. In some cases, however, the *liachtreoir* seems to have exercised judicial functions among the clergy—*vide* C. 690.

went out on this occasion on a journey which does not give him any exemption, and should it give himself any exemption, it would exempt his people after him similarly. There shall be no *expense of feeding* and tending upon the great necessities which exist from the period of the stay to the delay in pound, but there shall be upon the small ones, such as distress from a ploughman ; and it is said "during the stay "of every distress, if an immediate one, there shall be no feeding "charged for it for the period of one day, and three days, and five "days, and ten days, but from that out to *the end of* the delay in "pound, *expense of feeding* and tending shall be charged ;" unless there be necessity there shall be no *expense of feeding* and tending.

DISTRESS.

Distress from a man by whom a calumnious story has been circulated, i.e. the exemption occurred while he is paying the 'eric'-fine of the false evidence.

He suffered notice *to be served* and fasting *to be performed* during *the period of* exemption, and did not plead the exemption until distress had been taken from him in his presence. *There shall be* a stay of ten days upon it, and a delay in pound of eleven days. Or he is a man who is accused of falsehood, or of whom a story is reported from afar ; he shall have exemption until the calumnious story is decided upon, unless notice has been served during the exemption.

Distress from a man who has lost the combat, i.e. he had suffered himself to be served with notice and fasted upon during a period of exemption ; and it was into an extern territory he went to fight the combat, i.e. it happened to him to come into the combat. Distress from a man upon whom the test of the caldron is enjoined, i.e. to go to a testing cauldron, and he shall have exemption until he returns from the cauldron unless notice had been given during the exemption, i.e. he goes into an extern territory in this case ; if it be in the territory there shall be no exemption for him during that time. Distress from a man whose wife is in labour, i.e. at the time of taking the distress the exemption occurred in this case ; and this is a proper exemption, and from it is derived the exemption which arrived at the time of taking the distress, and its stay is the period of the exemption, i.e. it would be an exemption of ten days or a month unless notice was received during the exemption. Distress from a man who collects the food-tribute of a chief, i.e. this is a protection ; and two-thirds of the food-tribute is due to his own chief, or one-third to an extern chief, i.e. a notice was received within *the period of* the exemption, and it would be a month before it and ten days after it if notice had not been received. Distress from a man at the time of offering, i.e. it is full food-offering which was given to the 'liachtreoir'¹ of an extern church in this case, and the protection *given* by the 'liachtreoir' is during these ten days, i.e. he shall have exemption until the person to whom

DISTRESS. — ρο βα τυρβαρ̃ το co ρο caite α λαν ραιρε in τι τοια παρσαο in uopaire, ma tuc lan biathar̃ no loz lan biathar̃ το, .i. ραιρε na heclairi ρair iarum.

Αναο δεcμαιδε in ρο uili ap̃ deithberur, .i. ni bto i nolizid̃ ρru nech, ni bi neē i nolizid̃ ρru.

Αθηγαβαιλ ρir ρuic, .i. athgabail gabur̃ ton ρir ip̃ a ρoc ρo mebar̃, .i. ip̃ in eprach, ρaer̃ ap̃ ρeētmar̃, ρaer̃ buana ρeētmar̃; tpeiri in .p. ρir, cona deic̃ laite, ocyr̃ ap̃ar̃ ρo up̃raem α τυρβαο. Αθηγαβαιλ ρir̃ im̃a tuic̃ zoit̃, .i. ip̃in ρogmur̃, ocyr̃ ρen cin, uair̃ nam̃a nua cin ρo ba ρeētmar̃; ocyr̃ ap̃ar̃ ρo up̃raem i τυρβαο; Αθηγαβαιλ ρir̃ muider̃ muileñ, .i. ap̃ar̃ ρo gab i τυρβαο; ocyr̃ ρobtir̃ tpi m̃ir̃ man gabar̃ ap̃ar̃, .i. noea tucyr̃tar̃ uañ neich̃ το neoch̃ ρeē α ceili tob̃, ocyr̃ ta tucar̃ ρo ba eirinñraic̃ he, ocyr̃ noēa biar̃ τυρβαο το.

Cio ρoδera co ρuil τυρβαο ton eirinñraic̃ ip̃ in inar̃ aili, ocyr̃ co na ρuil ann ρo? Ip̃ e in ρat̃, noēa n-im in ρet̃ ρa ρein ip̃ eirinñraic̃ in duine tal̃l̃ itir̃, ocyr̃ coir̃ cia ρo beē τυρβαο το, ocyr̃ im̃ in muilind̃ ρein το ρizni in duine ρuñd̃ eirinñrucur̃, ocyr̃ coir̃ cin cu beit̃ τυρβαο το.

Al̃ chum̃at̃ α αιth̃, .i. ρic̃ et̃ hoc. Αθηγαβαιλ b̃riuzaio ap̃ l̃in α ταρ̃cair̃, .i. ρeoit̃ ann in ρin, ocyr̃ gaibter̃ cio ap̃ir̃im̃ ap̃a t̃aiz̃ ni bi cin t̃raire ρair̃. No doño ip̃ d̃aitech̃ ρop̃ta gaibter̃ in athgabail i ρuioiu, ap̃ ni b̃irum̃ ceñ t̃raire ρair̃, .i. ap̃ epr̃ceptur̃ ρin ton b̃riuzaio; ap̃ar̃ deēcmaide ap̃ cach̃ n-athgabail gabur̃ de [cio ner̃am̃ no nemner̃am̃].

O'D. 90.

Comloga o tuat̃ το b̃riuzaio, cio im̃ α ρet̃ uine, cin ni be ρaire ρair̃, ocyr̃ comloga uat̃rum̃. Cia beē ρuir̃i ρair̃ το z̃reir̃, ni iñdeit̃iñ gabala at̃gabala de; no cuinao e ρaer̃am̃ in ap̃reē tuir̃ in dechmar̃; ocyr̃ ρacabari ρaer̃am̃ im̃ ρiaēa ap̃ in m-b̃riuzaio, cin co ρagabari im̃ biar̃.

Αθηγαβαιλ ρir̃ leth̃ cuiñd̃ cia ρo tola la ap̃reht̃; athgabail dechmaide im̃ c̃ruchaō ρelba, im̃ ρuizell̃, im̃ th̃ir̃iñd̃ uar̃ caē, im̃ ρoδare tunne [im̃ ρet̃ ρoδere] im̃

¹ *Aire-tuisi*.—He was the chief who commanded the army of the territory.

the offering has been made has exercised his full power of giving freedom, if full food-offering or the price of the full food-offering has been given him, i.e. the freedom of the church is upon him afterwards. DISTRESS.

All these have a stay of ten days for necessity, i.e. they are indebted to no one, and no one is indebted to them.

Distress from a ploughman, i.e. a distress which is taken from a man for the ploughshare which was broken, i.e. in the spring, i.e. exemption of ploughing for seven days, as the exemption for reaping for seven days; and the three days added to the seven make ten days, and he had permitted notice to be served during exemption. Distress from a man who has lost his corn-field, i.e. in the autumn, and it is an old debt, for if it were a recent debt, it would be seven days; and he submitted to notice during a period of exemption. Distress from a man who breaks *the rule respecting* the mill, i.e. he received notice during the exemption; and there would be three months if notice had not been received, i.e. he has not given one man's turn to another in favour of either of them, for if he had done so he would be an unworthy person, and would not get *the benefit* of the exemption.

What is the reason that exemption is allowed to the unworthy person elsewhere, and that it is not here? The reason is, it was not with respect to the very thing in question the man in the former case was unworthy, and it is right that he should have *the benefit* of the exemption, but it is with respect to the mill itself that the man here would be guilty of an unworthy act, and it is right that he should not have *the benefit* of the exemption.

The same respecting a kiln, i.e. in the same manner. Distress from a Brewy for the number of his party, i.e. this was a 'sed' of one day, and it was taken from him even though he was not without immunity. Or else it was from his steward-bailiff the distress was taken in this case, for the *steward-bailiff* is not without immunity, i.e. for this is a *case of* exception to the Brewy; there is a stay of ten days upon every distress that is taken from him, whether in the case of an article of necessity or one not of necessity.

Compensation is *made* to the Brewy by the territory, even for his 'sed' of one day, though he have not immunity, and he gives compensation. If he always has immunity, the taking of distress from him is not allowed; or the ten days are the protection given by the Aire-tuisi; and protection is obtained as regards debts in the case of the Brewy, though it is not obtained as regards food.

Distress from a man of half sense until the court decides who is to pay; distress of ten days for the partition of lands, for a relic, for the mountain land high above all, for things *of value* seen on the sea, for

DISTRESS. **DIABU** nuire, im comorzuin cnama, im aipe ffu rpueth, im polach fíann do thairceala, im cranó nḡabala bir 1 nḡithrib, im cept cach penneḡa, im orba mic niaeth [do comruind,] ar ír foglaio feibha cach micoraic. Ní tualaing ruḡa feibha fanna nech no do pen naḡ etairce.

Áthgabail fíu leath cuind cia fo uila la aipecht, .i. in per let cuind no let ceilla, .i. imbleogain nombeir co treiri, acra for rocharoi co cuicēi, fena co deḡmaro, .i. beḡti imbleogain for treiri; beḡti for cuicēi, co ferḡar in coḡnach, no per let cuind [no] leḡmaro. Beḡti for deḡmaro co ruirc aipeḡt do timuircain, .i. co ferḡar iaram cia oib for ambia a cin, iḡir maḡru ocuf aipe, no deoraio bir for a lepaio. Áthgabail deḡmaro im epichao feibha, tiri uibao no fliab, .i. im noind perainḡ na fine, .i. nemneram nor beir co treiri, acra for rocharo co cuicēi, fena co deḡmaro, .i. munab ffu har no iḡi feoir, ír ar treiri; oia mbe impena etarpu, ír for cuicēi; maḡ in alamuig, ír for deḡmaro. Im fuigēll, .i. cumal ce aca mbe. Im uirind uar caḡ, .i. 1 n-nour ceḡna; nemneram [nor beir] co treiri, acra for rocharo co cuicēi, fena co deḡmaro. Im ruḡaric tuinne, [i. ruḡaric do cein, .i. maḡ chi nech do cein for tuinn, ír lair ni de, .i. uingē ocuf eḡra fiona, no fiaḡ no neḡtar de. Set ruḡaric], .i. na uelci ocuf na corpuḡara ffu bḡuinni naenais ar uin; munar ffu aenach, ír ar treiri; ocuf na foilḡi ffu bḡuinni n-aenais ar treiri, munar ffu bḡuinni n-aenais, ír ar cuicēi, na tinoe ar deḡmaro. Im diab u n-uire, .i. na uelc mba no in fichic bó 1 n-ḡar eiri, .i. in eneclann uil aḡo ar treiri, ocuf nembet na fḡarobri, no acra for roḡar, co cuicēi, fena co deḡmaro, .i. in ní ata 1 n-aḡbul teiri na nuire, .i. fmaḡt, ocuf a beḡ ar treiri, ocuf acra ar roḡar, ar cuicēi, fena ar deḡmaro, .i. in fet forwai uingē, no in fet fe fḡerpal, no in fet ruḡaric; ocuf nemneram beir co treiri, acra for rocharo, 7ḡl. Im comorzuin cnama [i. cille cin aḡḡaric in .f.] .i. ac tabairt a fmeḡa eiri do uḡarib, .i. aḡail ata comcenn forochtorach, .i. in enám ma nḡentar in comrac, .i. in fmaḡt ocuf in eneclann ar treiri, ocuf acra for rocharo co cuicēi, fena co deḡmaro.

O'D. 92. [Maḡ eḡrug cin uḡucht forluigḡer on ecluir, ocuf ḡamuro uilḡuḡ, ír lan fmaḡt ocuf lan eneclann ino. Muna ḡamuro

valuable articles, for digging a church-yard, for breaking bones, for damming a stream, for robbing the hunter's tent, for the appropriated tree which is in the forest, for the right of each warrior, for dividing the lands of a sister's son, for he is a plunderer of the land who makes a bad contract *respecting it*. One who has sold land cannot unbind it or set it aside.

DISTRESS.

Distress from a man of half sense until the court *decides* who is to pay, i.e. the man of half reason or half sense, i.e. a kinsman *being sued* extends it to three days, suing from several to five days, denial to ten days, i.e. the kinsman extends it to three days; it is extended to five days, till it is ascertained whether he be a sensible adult, or a man of half sense or half liability. It is extended to ten days, that there may be time to assemble the court, i.e. that it may be ascertained afterwards upon which party his liability is to be, between fathers and mothers, or the stranger who lodges in the house.* Distress of ten days ^{a Ir.:} *Who is on his bed.* for the partition of lands, i.e. waste land or mountain *land*, i.e. for dividing the land of the tribe, i.e. its not being an article of necessity brings it to three days, suing from many to five days, denial to ten days, i.e. unless it be for ploughing or grazing, its stay is three days; if there be denial between them, it is five days; if *he be* outside *the territory*, it is ten days. For a relic, i.e. a 'cumhal' from him who has it. For the mountain *land* high above all, i.e. after the same manner; its not being an article of necessity brings it to three days, suing from several to five days, denial to ten days. For things *of value* seen on the sea, i.e. which he saw at a distance, i.e. if one sees any thing at a distance on the sea, he is entitled to some of it, i.e. an ounce, and a vessel of wine, or the value of it, or either of them. Valuable articles, i.e. the brooches and the borders at the approach of a fair-day have a stay of one day; if they are not for the fair, the stay is three days; and the rings at the approach of a fair have a stay of three days, if not at the approach of a fair, of five days, the rings have a stay of ten days. For digging a church-yard, i.e. the ten cows or the twelve cows for stealing out of it, i.e. the honor-price which is for it has a stay of three days, not having the wealth of his rank, or suing from several, extends it to five days, denial to ten days, i.e. the thing which is for the great cutting of the church-yard, i.e. the 'smacht'-fine, and its stay is three days, suing from several extends it to five days, denial to ten days, i.e. a 'sed' worth an ounce, or the 'sed' of six 'scrapalls,' or the valuable 'sed,' and its not being an article of necessity extends it to three days, suing from many to *five days*, &c. For breaking bones, i.e. belonging to a church without asking permission of the several *persons interested*, i.e. to take their marrow out of them for sorcerers, such as the 'comchenn for ochtarach,' i.e. *or it is* the bone about which the combat is fought, i.e. the 'smacht'-fine and the honor-price have a stay of three days, suing from many extends it to five days, denial to ten days.

If it be *the remains* of a bishop who did not make a will *respecting his burial* that have been taken away from the church, and that *the judg-*

DISTRESS. *Ὀλιγωρ, ἰρ λεῖρμαῖτ ocyr λετ eineclunn ino. 1rpeo ono ma 1r manuch berupr ina rúet.*

Μαὸ erpuε πορr α mbrο υουῖτ, ἰρ in gne cétna parr etir lan ocyr λεῖ, muna τοιρξίτερ in cumul; oia τοιρξίτερ in cumul, ἰρ λεῖ ρμαῖτ ocyr λετ eineclunn ina puaoué, oia noamuiο ολιγωρ in ecluir acα mbrο; muna oamuiο ολιγωρ 1rr lan.

Μαὸ nach eile berupr ina rúet, iar τοιρξίτη na cumuile ἰρ λεῖη einclunn ocyr λεῖρμαῖτ, oia noamuiο ολιγωρ an ecluir acα mbrο; muna oamuiο ολιγωρ, ceṛruinhe ρμαῖτα ocyr ceṛruinhe eineclun de, ocyr 1r e ρμαῖτ ao beir pundo in ρμαῖτ ao beir cin.

1r anto α ρι α tuicrín cur ub λερ in tan po pacuib huḏuchτ. 1r anto 1r í α tuicrín cur naribud λερ in tan nauir pacuib υουῖτ. 1peo 1r υουῖτ anto α pacbáil do ac α ρine α puaṛlucud cío be inuο α tecmu é. 1r é 1r cin υουῖτ anto cin α pácbáil do ac α ρine α puaṛlucud cío bé inuο α tecmu é. 1r in ecluir tucaḏ inuο α pecléra do anto rin. Maρ α tuat amuich tucaḏ α peclér do, ocyr 1r ann po haḏnuiceo é, áτ maο po puaouiged uatḥi e, cío pe napuio, cío pe tpoṛcuḏ, cío iar napuio cío iar tpoṛcaḏ, ocyr cinnti λερ in tí po puaouig cunach λερ, lain ρiaḏ poḏbuir ann, ocyr láin eineclunn, ocyr aṛiuc in cnaḥa, no cumul tapr éri. Ocyr aρ é cnaḥ at beir pundo rí báiter πορ ppoṛuib, no 1r deoruḏ óé po oirluio don muir ocyr do ḡat, ocyr α oirlr do luḗτ in perruinn cur α tárliu é, cu tuctur cumul tapr α cenḏ, ocyr compuino baipce ολιγῖτḏ ar in cumuile rin.]

1m aipe ppi ppuτh, .i. ime ar cinḏ in ppoṛa, .i. ime cur ar inḏ ime aṛiri in ar mo 'na α éuit.

Μα po imeṛtapr in duine ar cinḏ in tpoṛa ni 1r mo na pεipeḏ do caḗ λεῖτ don abainḏ, maρa λεῖr inpi do cach λεῖτ, no tpuan o'aen λεῖ, manip λεῖr áτ aen λεῖ, oα tpuan na himarcpaḏa eirc

ment of law is submitted to, full 'smacht'-fine and full honor-price shall be for it. If law be not submitted to, it is half 'smacht'-fine and half honor-price. This is the case, too, if a monk has been taken away instead. DISTRESS.

If he be a bishop who did make a will *respecting his burial*, it shall be after the same manner as to the full and half *fin*es, unless the 'cumhal' has been offered; if the 'cumhal' has been offered, it shall be half 'smacht'-fine and half honor-price for carrying him away, if the church with which he is *buried* submitted to law; if it does not submit to law the full *fin*es are exacted.

If it be another person that has been taken instead, after tender of the 'cumhal' it is half honor-price and half 'smacht'-fine, if the church with which he is *buried* submitted to law; if it does not submit to law, it is one-fourth of 'smacht'-fine and one-fourth of honor-price, and the 'smacht'-fine that is due here is the 'smacht'-fine fixed for the crime.

It is understood that it is his *family's* when he left a will. It is understood that it is not his *family's* when he has not left a will. "Will" means that he left it on his tribe to redeem him wherever he may happen to be. "Without will" means that it has not been left by him on his tribe to redeem him wherever he happens to be. In this case a place for a tomb was given him in the church. If it be in a territory outside that a tomb was given to him, and that he was buried therein, if then he was carried off from thence, either before notice, or before fasting, or after notice and after fasting, and that the person who carried him away is certain that he is not his, there shall be full fine for opening the earth, and full honor-price and restitution of the bones, or a 'cumhal' instead of it. Or the bone referred to here is *the bone of* a king drowned in the streams, or of a hermit condemned to the sea and the wind, and the right to whom belonged to the people of the land where he happened to be *cast ashore*, until a 'cumhal' is paid for his redemption, and this 'cumhal' is to be divided after the manner of a lawfully forfeited bark.

For damming a stream, i.e. a dam at the head of the stream, i.e. to add one dam to another more than his share.

If a man has dammed the head of the stream more than one-sixth on each side of the river, if he owns *the lands lying on* both sides of it, or than one-third on one side, if he owns but one side, two-thirds of the excess of the fish *taken* to be given by him to the owners of the

DISTRESS. uat do lucht na roo aile rir no ruar, cio be conair nób dech in tairc. Amail rmaét rin, ocuf a bié ar treiri, ocuf nembich na raibri co cuicé, ocuf rēna co dechmaró.

Im folach rianh, .i. both folachta, .i. im each fēt, .i. biat na reit, do berar ar an uarboé; uair ir amail fer tar crich, .i. eneclainn do each feinir do na tri feinosaib, a tairc ar treiri, .i. ní bié i noliuio rri nech, ní bi nech a noliuio rriu. • Im cranu nḡabala bir i noliuioib, .i. in cranu crioḡa, ar dečmaró, rē cet cerca ar cuicé, cet urlum ar treiri, lan urlam ár ane. Im ceru cach pennosa, .i. each fēt olegar don feinir, uair ir amail fer tar crich, .i. in tairc ečta.

O'D. 93. [Cio fo deḡa fēčmaró eneclainne don feiniró ir in cranu fulucht rianačta, ocuf a beč ina foḡluige?

Ir e in rač, foḡlu oirir do ní, ocuf noch a milleó a eneclainn im duine foḡla oirir do denum, ocuf munub oirir etir iat, noch a mbia ní etir anu.]

Im orba mic niačh [do comruinó] .i. mac fethar, .i. in ḡormac; .i. ní n-aimirir ar. Nemneram beirir co treiri, acra for rocharo co cúicé, rēna co dečmaró, .i. fēčmaró tairc oibá, .i. im a tabairt do, no ctope rriu ní rēna.

Cumal renorba, cio fine maičri nor rēna, ocuf ciara neram toircoḡe ropa anao n-ane, uair ir nach eile not ren, ir ar treiri. Cio fine maičri noḡ rēna, ocuf munar neram toircoḡe, ir ar treiri. Uair ir nač eile, ocuf nač neram toircoḡe, ir ar cuicé; uair ata for rēna oc in fine oca n-aiobruithir, ár ma la fine maičri iair, ir ar dechmaró.

Ar ir foḡlao rēlba cach micorac, .i. ar ir foḡlao do'n fer-anu mci cuir urochuir de.

Ní tualaing roḡa rēlba, .i. ní coimgech comralesó in perainn, .i. no ḡata no ro rianḡa. Nech no do ren, .i. neč rēcar amach. Naḡ etairce, .i. na taircenn amuich, .i. in mac nḡar.

¹ *The appropriated tree.*—In c. 801, the following explanation is added: i.e. if it be clipped, i.e. a tree which is rendered domestic by the Feine, or by the warriors; or it is a door to them and a place of resort; or it is a tree with goodly fruit, and its right is in the person who has taken possession of it.

other weirs up or down whichever way the fish pass. This is by way of 'smacht'-fine, and it has a stay of three days, and not having the wealth of his rank extends it to five days, and denial to ten days. DISTRESS.

For *robbing* the hunter's tent, i.e. a cooking-tent, i.e. for every 'sed' (i.e. the 'seds' are food) that is taken out of the hunting-tent; for it is like the case of a man outside the territory, i.e. there is honor-price due to each warrior of the three *grades* of warriors, and it has a stay of three days, i.e. they are not indebted to any one, no one is indebted to them. For the appropriated tree¹ which is in the forest, i.e. the crossed tree, its stay is ten days, that of its first shaping five days, that of its first preparation three days, that of its full preparation one day. For the right of each warrior, i.e. every 'sed' that is due to the warrior, for he is as a man outside the territory, i.e. the *Aire-echta*.²

What is the reason that the seventh of honor-price is due to the hunter for the appropriated tree, he being a plunderer?

The reason is, he commits lawful plundering, and it does not deprive a man of his honor-price to commit lawful depredations; but if they are not at all lawful, nothing is due for it.

For dividing the lands of a sister's son, i.e. the sister's son, i.e. the adopted son, i.e. not in time of ploughing. Not being a necessity extends it to three days, suing from many to five days, denial to ten days, i.e. the seventh of the land of inheritance, i.e. about giving it to him, or whatever thing he sells.

As to the 'cumhal senorba,'³ if it be the tribe of the mother that has sold it, and that it is a necessary of life, the stay will be of one day, when it is another person that sold it, it will be of three days. If it be the mother's tribe that has sold it, and that it is not a necessary of life, its stay is three days. When it is another person *that* sold it, and that it is not a necessary of life, it has a stay of five days; when it is being denied by the tribe who are sued for it, if it be by the tribe of the mother at all, it has a stay of ten days.

For he is a plunderer of the land who makes a bad contract *respecting it*, i.e. for he is a plunderer of the land who has made a bad bargain about it.

He cannot unbind the land, i.e. he is incapable of unbinding the land, i.e. it was taken, or it was divided. A person who sold it, i.e. who sells it out. Or set it aside, i.e. he cannot set it aside outside, i.e. the 'mac ingor.'

² *Aire-echta*.—He was the champion of the territory.

³ *Cumhal senorba*.—This was a portion of land retained by the chief in his own possession to provide for indigent members of the clan.

DISTRESS.

Ír corpe conamar athgabail huine, ocur aile, ocur
treiri, ocur cuicthe, ocur dechmaide la feni a comair-
leib eclairi, a nnoiriḃ tuat, a ppechtaib fíleḃ, a com-
cetratib flatha, a comairle bpeitheman, acht ní ina
tormais cubur ocur aicne a fírbpethaib iar cubur.

Ír corpe conamar, .i. ír co fe po cannamrígēḃ, no po cotamrígēḃ
anaḃ n-uine for in athgabail ar ut. Ocur aile, .i. ar ut. Ocur
treiri, .i. ar ut. Ocur cuicthe, .i. ar ut uil ro anuar. A com-
airleib eclairi, .i. a comairleib locta na heclairi, patrasc ocur
deneoin ocur Cairnech. A nnoiriḃ tuat, .i. a huparpuḡaḃ loctana
tuaiti, laegairi ocur Corc ocur Dairi, .i. per n-Énenn. A ppech-
taib fíleḃ, .i. Ror ocur Dubtach ocur Fergur. A comcetratib
flatha, .i. laegairi ocur Corc ocur Dairi, .i. per n-Énenn o rin amach.
A comairle bpeitheman, .i. per n-Énenn, .i. do neoch do bi ar airḃ,
.i. Érc ocur Dubtaḃ, .i. fenchairḃ. Acht ní ina tormais, .i. aḃt a ní
tormaisit na cripḃatḃ do per a cubair. Ocur aicne, .i. na per fíren
o rin ille. A fírbpethaib iar cubur, .i. do per na fírbpethaib
fírech, .i. cach in ír corpmail pur rin, ocur na tuc ar airḃ.

O'D. 94.

[Athgabail ar put ro anuar; ocur ír amluir gabur in athgabail
ar put: a tabuirḃ a noruim fíri liar, no a m-bac n-achuirḃ,
ocur a caircru ḡn fechemuin toicheḃa don biubuirḃ ina láim
pe pé n-anta, ocur gell a láim in fecheman toicheḃa tar cenḃ
na athgabala per in pe rin; ocur muna tuairḃ in biubuirḃ in gell
cia muid athgabail ar put í, do ní athgabail tulla oi.]

Ma do beir in biubuirḃ in gell per in athgabail i láim in
fecheman toicheḃa, beirḃ in fechem toicheḃa a gell ina láim
amach pe pé n-anta, ocur tabuirḃ an gell ler amuirḃ a forbu
anta, ocur tabuirḃ a gell don biubuirḃ, ocur tabuirḃ in athgabail
do fechemuin toicheḃa; ocur muna tuca in biubuirḃ in athgabail
don fechemuin toicheḃa, ír aratḃ athgabala ar in gell ó rin
amach: fogelt ocur bleḃ, ocur loburḃ do dul ina cenḃ.]

Athgabail ar put ro anuar, ocur ír a haratḃ a beir i láim

Hitherto have been enumerated the distresses of DISTRESS. one day, and of two days, and of three days, and of five days, and of ten days, by the Feini by the advice of the church, from the customs of the laity, from the true laws of the poets, from the concurrent opinions of the kings, from the advice of judges, except what conscience and nature added from true judgments according to analogy.

Hitherto have been enumerated, i.e. hitherto have been enumerated or stated, a stay of one day upon a distress with time. And of two days, i.e. with time. And of three days, i.e. with time. And five days, i.e. all these down relate to the stay. By the advice of the church, i.e. by the advice of the men of the church, i.e. Patrick, Benen, and Cairnech. From the customs of the laity, i.e. from the usage of the laity, i.e. Laeghaire, and Corc, and Dairi, i.e. of the men of Erin. From the true laws of the poets, i.e. Ros, and Dubhthach, and Fergus. From the concurrent opinions of the kings, i.e. Laeghaire, and Corc, and Dairi, i.e. of the men of Erin besides them. From the advice of judges, i.e. of the men of Erin, i.e. such as were present, i.e. Erc and Dubhthach, i.e. historians. Except what *conscience* added, i.e. except what the Christians added according to their conscience. And nature, i.e. of the just men besides. From true judgments according to analogy, i.e. according to the true analogous judgments, i.e. all cases similar, but which had not been brought forward.

All these above are distresses with stay; and this is the manner in which the distress with stay is taken: it is brought into a cowshed, or into a paddock, and it is offered by the plaintiff to the defendant into his hand during the time of the stay, and a *sufficient* pledge is then given into the hand of the plaintiff for the distress during that time; and if the defendant does not give the pledge, although it was a distress with stay, it becomes an immediate distress.

If the defendant gives the pledge for the distress into the hand of the plaintiff, the plaintiff brings his pledge out in his hand during the period of his stay, and at the expiration of the stay he shall bring the pledge, and return it to the defendant, and the distress shall be given to the plaintiff; and if the defendant should not give the distress to the plaintiff, the condition of the distress arises upon the pledge: *expense of feeding and tending and forfeiture* shall accumulate upon it.

The above are distresses with stay, and the condition of such is

- DISTRESS.** in borbairé ne ne n-anta, ocur langille na hathgabála, ne hairrec don feichemáin toicheo a forba anta; ocur da n-airicteer in athgabail don feichemáin toicheo tar cenn in gill, fogeltoó ocur blet do rúe ríe ne ne noíema, ocur lobao do uil ina cenó i forba oíema. Muna h-airicteer in athgabail don feichemáin toicheo tar cenn in gill i forba anta, in aiaroa do biaó ar in athgabail, in aiaroa cetna do beó ar in gell; no dono co na beó aiaroa athgabála ar in ngell iuir, [uair i ar fuiririuó tioneice bir in gell], ocur ní heó bir in athgabail, uair ní fuil uilrí in gill do gree no cu ro cinnceer ne oíema air; no dono co tuacthar toicheo in a uilrí, ocur o cinnrictheer ne oíema air, i ar uilrí i forba oíema, ocur o do beacthar toicheo ina uilrí, i ar uilrí i ar toicheo, gill.
- O'D. 94.**

- O'D. 94,95.** [Má do berur in atgabáil do pechemuin toicheo a breit ler amach, ocur fogelt ocur blet do uil ina cenó ne ne noíemu, ocur lobuo ó ticra amuir lobta.

Már ac fuarlucó na hathgabála uil in borbairé, nocha n-ur-áileno oligeó ar in pechemuin toicheo in atgabail do lecin uaoa, no cu tuactur gell do perin uiliatuó oligeur uilí, ne cáic rétuib, ocur ne emecluno, ocur ne íc in énuig, ocur ne diablaó.]

Acht athgabail tul aine, ocur taui tpeiri, ocur taui chuicthi, ocur taui dechmaide, na fuidec for naomano na anta a raithchib ppar a nguibtheer, ach i r inoib do moidceer amrepa a noicthma. Ir in cach nota gair i r ppar naicair a mbithuioib. Achgabail i raithci ar cinn gill, ocur oligio oib i forur ppar mbleith, ocur oicthim ocur uilrí co uilmáine, maní gelltar oib cipe coir, amail irbeir a m-ópaithcae: “Ánao cach athgabála iar fut ipeó oicim cach athgabála taulla cen anao iuir.”

to be in the hand of the defendant during the period of the stay, and there is a full pledge given for the distress, which is to be returned to the plaintiff at the expiration of the stay ; and if the distress be returned to the plaintiff for the pledge, *expense of feeding and tending* shall accumulate upon it during the period of the delay in pound, and forfeiture shall commence at the expiration of the delay in pound. If the distress be not returned to the plaintiff for the pledge at the end of the stay, the same condition which would be upon the distress shall be on the pledge ; or, *according to some*, there shall be no condition of the distress whatever upon the pledge, for the pledge is only detained until restitution be made, and not so the distress, for the pledge is never forfeited until its period of delay in pound has terminated, or until there has been a suit respecting its forfeiture ; and when the period of its delay in pound has terminated, it is forfeited at the expiration of the delay in pound, and when suit is had respecting its forfeiture, it is forfeited after the suit, &c.

DISTRESS.

If the distress be given to the plaintiff he takes it out with him, and *expense of feeding and tending* shall be added to it during the period of the delay in pound, and forfeiture also when the time of forfeiture arrives.

If the defendant wishes to redeem the distress, the law does not compel the plaintiff to give up the distress until a pledge is given unto him for the payment of the full amount to which he is entitled, *i.e.* five 'seds,' honor-price, the payment of the liability, and double *fine*.

But immediate distresses of one day, and of three days, and of five days, and of ten days, are not allowed to remain on security of stay in the greens into which they are taken, but it is in them the periods of their delay in pound are measured. The person who has taken them is bound to keep them during the periods. The distress *is kept* in the green until the pledge is obtained, and it becomes liable for *expenses* of tending in the pound, and there is delay in pound, and complete forfeiture, unless a right and proper pledge has been given, as is said in the Brathchae : "The stay of every distress with time is the delay in pound of every immediate distress which has no stay at all."

DISTRESS.

— Ἀὖτ ἀθῡαβαῖλ τυλ, .i. βεραρ imach co hopann, .i. ἀέτ na hach-
 γαβαλα βεραρ αρ in τυλλατα, αρ α mbi anad nane, .i. ni co po no can-
 amrigeth an anad poe, aet o runn amach. Τυλ τρειρι, .i. ριρ bto
 muig αρ τρειρι cin lobad do dul na cenno. Τυλ chuicethi, .i. ρicc.
 Τυλ dechmai de, .i. ρicc. Na ρui de, no nae paiter, .i. nochan ρar-
 taiter a ponarom αρ anad αρ α ut illam cinuas. Ἀ ραιτchib ρριρ
 α ηγαιbtheρ, .i. in feicheman toicheua, .i. i paitci in ριρ no gabur tar in
 athgabail; ιρ in de bιρ anad, uas ιρ τυλλα, .i. ιρ tall anar oca—S.O.
 Ἀch ιρ in dib do muidetep aimpepa α noithma, .i. aet αρ inntib
 mefemnaigtep α beo co ne puthaim α totma ιτιρ anad ocup dithim.
 Ἀ noithma, .i. lobad na cenno. Ιρ in cach no ta γαιb ιρ ραιρ
 narcair, .i. cin foimell, .i. ιρ in cach po gabur in athgabail, ιρ ραιρ
 ponaraitheρ abet ina uroe anta coir i paitci. Ἀ mbitchuidib, .i. ρρι
 ne anta. Ἀθῡαβαῖλ i ραιτchci αρ cin n γιλ, .i. in cinuas [o] ρor
 gab, .i. cen poenoe, .i. dar α cenno, .i. ρach dar cenno in γιλ ριρ. Ι ρor ριρ,
 .i. uun, .i. i n-αρρ uroalca. Ρρι mbleit, .i. in ρerapall, .i. los ριρ
 poznam ocup meic. Ocup dithim, .i. na cuic ρeioit. Ocup diler, .i. on
 cin tach na hachgabala uib. Co uilmaine, .i. cor uila maine de.
 Mani γell tar dib cιρ coir, .i. muna taccar γell tar α cenno do
 ρeir cιρ ιαρ cae coir. Ἀnad cach athgabala ιαρ ρut, γιλ, .i.
 in ne ιαρr ambi in athgabail αρ ρut αρ anad i laim cinuas cin pogetad,
 cin bleo, cin lobad do dul ina cenno, ιρ e ne ιαρr α teit pogetad ocup
 bleo i cenno na hachgabala τυλλα cen anad ιτιρ, aet pogetad ocup bleo
 do dul ina cenno po cetoir, .i. bto anad ρor cach athgabail bιρ ιαρ ρut
 oc cin tach; ιρ dithim muirpo po cetoir i cenno na hachgabala τυλλα, ρρι
 ne α anta ocup α acair ocup cuic ρeioit i lobad dī o ta ριρ anad.

Ιρε do ni athgabail αρ ut dī comperpanna da gabail. Ιρε
 do ni athgabail τυλλα dī, uaral ρor ιρε da gabail.

Ἀθῡαβαῖλ τυλλα ρο ριρ, ocup ιρ e α haruua α bpeit don feiche-
 man toicheua co ρorρ buein po cetoir i nuair α gabala, ocup
 pogetad ocup bleo do ρit ρia (no le) ne ne nanra, ocup dithma,
 ocup lobad do dul ina cenno i ρorba dithma.

C. 2685. Cetrū hepnale beirur in athgabail ρor τυλλατα: dighaim
 ret, ocup dighaim noane, ocup uaral do ιρε, ocup cpuch. [Ocup
 cpuc ριρ αρ ρorρ in feicheman toichua, no αρ ρerann, ocup nī

¹ Measures.—A measure of wheat, of barley, and of oats is here alluded to.
 Vide c. 561.

² 'Dighaim.'—This word probably means distinction.

But immediate distresses, i.e. which are carried out at once, i.e. but the DISTRESS. —
distresses which are taken on a sudden, which have a stay of one day, i.e. it was
not of the stays of these we have hitherto treated, but of them *we shall treat* from
this out. Of three days, i.e., they are, in truth, outside for three days without
being charged with forfeiture. Of five days, i.e. in the same way. Of ten days,
i.e. in the same way. Are not allowed to remain, or they are not fixed, i.e.
which are not detained on a pledge during stay on time, in the hand of the debtor.
In the greens into which they are taken, i.e. of the plaintiff, i.e. in the
greens of the man who took the distress; it is in them is the stay, because it is
immediate, i.e. it is within them it remains with him.—S.D. But it is in them
the periods of their delay in pound are measured, i.e. but it is in them it
is judged they should remain until the full period of their forfeiture between stay
and delay in pound. Delay in pound, i.e. forfeiture in addition. The person
who has taken them is bound to keep them *during the periods*, i.e.
without straying, i.e. whoever takes the distress, it is enjoined on him to keep it
during the proper period of the stay in a green. Periods, i.e. during the time of
the stay. The distress *is kept* in the green until the pledge is ob-
tained, i.e. of the debtor from whom they have been taken, i.e. that they stray
not, i.e. *a pledge* for them, i.e. there is a fine for this pledge. And in a
pound, i.e. in a 'dun,' i.e. in a certain habitation. For *expenses of tending*,
i.e. the 'scrapall,' i.e. the expense of a man to tend them and "the measures."¹ And
delay in pound, i.e. the five 'seds.' And forfeiture, i.e. from the debtor, of
all the distress. Complete, i.e. so that the property in it is forfeited. Unless
a right and proper pledge has been given, i.e. unless a pledge has been
given for it according to law in a proper manner. The stay of every distress
with time, &c., i.e. the period during which the distress with time is upon stay in
the hand of the debtor without *expense* of feeding and tending, without forfeiture
being added to it, is the period during which *expense* of feeding and tending are
added to the immediate distress, which has no stay at all, but *expense* of feeding
and tending are added to it at once, i.e. there is stay upon every distress with time
with the debtor; but delay in pound commences at once upon the immediate dis-
tress, embracing its period of stay and driving, and there are five 'seds' for neglect-
ing to redeem it from that out.

What makes a distress with time of it is a person of the same
rank *as the debtor* taking it. What makes an immediate distress of
it, is a chief taking it from an inferior person.

The following are immediate distresses, and their condition is that
they are to be brought by the plaintiff to his own residence at once on
being taken, and *expense of feeding and tending* shall accumulate
upon them during the period *they would have been* in stay, and during
the delay in pound, and forfeiture shall commence at the end of the
delay in pound.

Four things cause a distress to be immediate—*viz.*, 'dighlaim' of
'seds,' and 'dighlaim' of persons, and "chief from inferior," and
"territory;" and territory is here applied to the residence of the

plaintiff, or to his land, and not to a cantred. 'Dighlaim' of 'seds' DISTRESS. implies that the 'seds' found above upon one day of stay, or upon three days of stay, or upon five days of stay, or upon ten days of stay, are found down here upon one day immediate, or three days immediate, or five days immediate, or ten days immediate.

'Dighlaim' of persons relates to father, and son, and grandson, and brother, and wife ; whatever is immediate to a person respecting his own liability is immediate to him respecting the liability of these five persons, and whatever is not immediate to him respecting his own liability is not immediate to him respecting these ; and though it should be immediate to a son respecting his own liability and respecting the liability of the said five persons, it is not immediate to him respecting the liability of any other person except the two hereinafter mentioned, *viz.*, the fugitive who has absconded from his tribe, and the fugitive who has absconded from his territory.

"Chief from inferior" means the distress which one of the septenary grade takes from one of lower grade, or the church from all ; it is an immediate distress.

"Territory" means every distress which is taken outside the territory, i.e. whoever he may be to whom debts are due, if they are due outside the boundary of a province, the distress is immediate ; and as to 'dighlaim' of persons, which is one of the four conditions that make the distress immediate, the way it is taken is in connexion with one of the other three kinds, i.e., 'dighlaim' of 'seds,' or "chief from inferior," or "territory."

These are immediate distresses of one day : distress for division between heirs ; distress for a fence, about the pledge for corn fields, and grass fields ; distress from a suitor who evades the law ; distress for a contract which is not kept ; distress from a witness who is not truthful ; distress from a surety who evades justice ; distress from a hostage who violates his honor ; distress of cattle which are in possession ; distress from a houseless person who evades fosterage ; distress for the erecting of a fort ; distress for a loan ; distress for barter after evading ; distress for the stock from him

who has not supplied the food-rent, and for the fosterage-fee from him who has not performed the fosterage; distress from heirs who divide the contracts of the father; distress for the share in the kiln of a mill belonging to several, in an old bond-vassal to whom the heirs were entitled, in an old caldron, and the proper food-rent of the chief, *which must be supplied* by the heirs.

These are immediate distresses of one day, i.e. these are the distresses which are brought out immediately for the period of one day. Distress for division among heirs, i.e. their father had left 'seds' of one day to them, and they are dividing them; it is required by law that they be forthcoming in one day, i.e. they divide the 'seds' of one day of their father between them, and they are necessities of life; i.e. or it is about dividing his land, and in this case the grass and the water are articles of necessity when there is a stay of one day upon the land, and 'dighlaim' of 'seds' causes it to be immediate; but where there is a stay of three days above upon it, the grass and the water for use are then not articles of necessity. Distress for a fence, i.e. for making it, i.e. the distress which is taken for neglecting to make the fence which is between the corn fields and the grass fields, and it is for this the relieving pledge is given, i.e. a pledge of two 'screpalls' for violation and trespass. About the pledge for corn fields, i.e. fields of corn, i.e. it is due in one day, and one of the four *conditions*¹ causes it to be immediate; suing from many extends it to five days, and denying that it is due extends it to ten days. Distress from a suitor who evades the law, i.e. the three persons took in hand the advocacy of 'seds' of one day and contract-binding, and witness of 'seds' of one day; and the reason that their stay is not extended is, because they are not bound to pay, i.e. a chief makes the seizure, i.e. he seizes a hostage after the suitor has evaded: or *he seizes* an advocate who refuses to plead, after having received a pledge for his fee, *and detains him* until he does plead afterwards. Distress for a contract which is not kept, i.e. the evidence of a contract-binder is bound upon him, i.e. he is distrained until he proves his contract-binding, and it was contract-binding respecting a 'sed' of one day he undertook, i.e. that he assist them in distraining, i.e. restitution is paid by the contract-binder if he does not go to enforce the contract, and *a fine of* three 'seds' as laid down in *the law of Berruide*; but he is free if he does go. Suing from many extends *the time* in each of these cases to five days; denying that it is due extends it to ten days; one of the four *conditions* causes it to be immediate.

According to another book these three took in hand to effect advocacy, and contract-binding, and evidence respecting 'seds' of one day, and the reason that their liability is not that of a kinsman is, because they are not obliged to pay it.

DISTRESS. **Α**θηγαβαίλ ριαθναίρε το νατβετ ινωραίρε, .ι. αθηγαβαίλ
 γαβυρ τον ριαθαιν να τις το ταιρβενά ινωρικυρ α ριαθναίρε, .ι. ιαρ να
 ρενα το ρειν, .ι. ριαθναίρε ρετ αινε, οκυρ νι τον σεθαρνά βειρυρ [α τυλ-
 λαταιό]. **Α**θηγαβαίλ ραιτθε αρλού κοίρ, .ι. co νοθρηνα tobach; no ιρ
 ραιτ ρεichemnef ιννριν.

O'D. 98.

Ραιτ ρεichemnuir ρεοιτ αινε, οκυρ ραιτ αιτιρυρ ρεοιτ αινε ρο
 γαβυρταρ ιν διαρ ρο το λαίη, οκυρ ιρ αιρι νατ ειν ιμβλεογαιν
 τοις he, υαιρ νι ρο γαβρατ το λαίμ α ιcc. Οκυρ νι τον σεθαρνά
 βεορ; no μα ρογαβοαιρ το λαίμ α ιc, no ιcρατιρ αιηαιλ εματό ιν
 ιμβλεογαιν.

Αθηγαβαίλ αιτιρε αρλού ρείλε, .ι. ιρ ινανν οκυρ ιν ραιτ ιμ tobach.
 Αρλού ρείλε, .ι. ελαρ αρ αναιρι; ρετ αινε οκυρ νι τον σεθαρνά, γρλ.
Αθηγαβαίλ ερui πορείετ α ραιτοβρε, .ι. α ρεοιτ ρειν ινα ριαθναίρε,
 οκυρ ιρ ιαρ η-ελοδ ιμε ρια αρα, .ι. no ρεοιτ αινε ρο ολιγεό τον αθηαιρ
 ανν, οκυρ ρο ρακαίβ ιν τ-αθηαιρ οα ρεταίβ ρειν τοί α ριαch; οκυρ μuna
 ραχβαιό, ρο ροαλεβαιρ, οκυρ νι τον σεθαρνά, γρλ., .ι. νι τερβανο νατ
 ναοβυρ, οκυρ ατα ινα ραιτοβρε ιν ρετ, οκυρ αρμυίλα ιν τ-αθηαιρ ινα
 βεθβαιό, οκυρ ιρ γαιτ ιν ρετ, .ι. ελυρ ιαρ νεκαίβ ιρεο τοο mbeir o cuicēi
 co τρειρι; νι βρεετ να cunnεαβαιρε α βιτ ινα ραιτοβρε ιρεό τοο mbeir o
 τρειρι co hoine ιαρ ρυτ; ιρεό τοο mbeir o hoine ιαρ ρυτ co ταυλ αινε αρ
 να ταιρ τυρρετυζαό. **Α**θηγαβαίλ ειρτιγ αρλού comalt: ειρτιγ, .ι.
 cin tech. Αρλού comalt, .ι. ιν poentlegach, .ι. co νοενατ α tech,
 .ι. nefram ιν βιατ οκυρ ιν tetach ρο αιτθεό ρυρ, οκυρ αναο ναινε αιρ,
 οκυρ οίγλαμ ρετ αρβειρ πορ τυλλαταιό; no αθηγαβαίλ γαβυρ τον τι ευρ
 να βι tech ινωλιγίό α comaltαιρ, οκυρ comaltαιρ ban αννμεε he. **Α**θηγα-
 βαίλ νοenna τοιν, .ι. nefram ιν gnuirua, οκυρ αναό ναινε αιρ, οκυρ
 οίγλαμ ρέτ, .ι. ιν bpaethair gebir αρ α ceili, .ι. uaral τοιρλ. **Α**θηγα-
 βαίλ αιρλιετθε, .ι. ρεοιτ αινε τυκαό αρ αιρλιεαό ανν, οκυρ αναό ναινε
 αιρ, οκυρ οίγλαμ ρετ αρβειρ πορ τυλλαταιό, .ι. gabail γαιβερ oca.
Αθηγαβαίλ comaine ιαρ νελοο, .ι. ρεοιτ αινε τυκαό αρ comain αναο
 βεορ, οκυρ αναο ναινε αιρ, γρλ. **Α**θηγαβαίλ ραιτθε τον αυρβιατθαρ,
 .ι. θαερρατ, .ι. αθηγαβαίλ πλαα σετγιαλλνα, οκυρ uaral πορ ιρελ νορ βειρ
 πορ τρειρι, .ι. αιτγιν ιν βιο ριλ ρυνο πορ υιν, no ιρ τοορραιό. Ιαιρραίτθε
 ρυριρ ναρ αλταρ, .ι. ιν τ-αθηαιρ γαιβερ [αθηγαβαίλ] ιμ αιτγιν βιο
 οκυρ εταίξ ιν mic, no ιμ αιτγιν να ηιαρεα, .ι. ειν αλτρυαν η-ιτιρ ρυνο,
 οκυρ το gni bec η-αλτρυμ τυαρ.

O'D. 99.

O'D. 99. [**Α**θηγαβαίλ τρα τρι ρεοιτ ινντυ; τρι ρεοιτ ó pechemuin

Distress from a witness who is not truthful, i.e. distress which is taken from the witness who does not come forward to show the truth of his evidence, i.e. after its denial by himself, i.e. the evidence respecting a 'sed' of one day; and one of the four conditions causes it to be immediate. Distress from a surety who evades justice, i.e. until he distrains; or he is a surety for advocacy in this case.

DISTRESS.

These two undertook security for advocacy for a 'sed' of one day, and security for providing a hostage for a 'sed' of one day, and the reason that their liability is not that of a kinsman is, because they had not undertaken to pay it. And "one of the four," &c.; or if they had undertaken to pay it, they should pay it as in the case of the liability of a kinsman.

Distress from a hostage who violates his honor, i.e. it is the same as the surety with respect to the levying. Who violates his honor, i.e. who absconds to his shame; it is a 'sed' of one day, and "one of the four," &c. Distress of cattle which are in possession, i.e. a person's own 'seds' in his presence, and he has evaded respecting them before the suit, i.e. or 'seds' of one day were due of the father in this case, and the father has left of his own 'seds' what is sufficient to pay his debts; if he has not, the distress will be made, and "one of the four conditions will bring it," &c., i.e. nothing is wanting, and the 'sed' is in his possession, and the father evaded in his life-time, and the 'sed' is a stolen thing, i.e. evading after *the father's* death is what reduces it from five to three days; there being no danger or doubt as to its being in possession is what reduces it from three days to one day with time; what reduces it from one day with time to an immediate distress of one day is that he has not given maintenance. Distress from a houseless person who evades fosterage: 'eistech' means without a house; who evades fosterage, i.e. the wanderer until he builds his house, i.e. the food and the clothes which were used by him are articles of necessity, and there is a stay of one day in this case, and 'dighlaim' of 'seds,' &c., causes it to be immediate; or it is a distress which is taken from a person who has not the house lawfully fit for the fosterage, and this is the fosterage of a blemished woman. Distress for the erecting of a fort, i.e. the work is one of necessity, and there is a stay of one day upon it, and 'dighlaim' of 'seds,' &c., i.e. one brother takes it from the other, i.e. chief from inferior. Distress for a loan, i.e. 'seds' of one day were given as a loan in this case, and there is a stay of one day upon it, and 'dighlaim' of 'seds,' &c., causes it to be immediate, i.e. the distress which is made. Distress for barter after evading, i.e. 'seds' of one day were given in exchange in this case too, and there is a stay of one day upon it, &c. Distress for the stock from him who has not supplied the food rent, i.e. the base tenant, i.e. distress by a chief of first claim, and chief *swing* from inferior brings it to three days, i.e. the restitution of the food here has a stay of one day, or the person is a stranger. For the fosterage fee from him who has not performed the fosterage, i.e. the father takes distress for the restitution of the food and clothing of the son, or for the restitution of the fosterage fee, i.e. in this case no part of the fosterage was performed; but in the former case a small part of it was performed.

There is a distress for which a fine of three 'seds' lies; three

DISTRESS. — toicheoḁa a ninoligeḁ aḁgabala ḁroma fpu liar, .i. a ngabail cin apuḁ, cin tpoḁcuḁ, no tap tuiopin cinḁ, .i. tpu feoit do biḁbuirḁ oia neloirḁ oia pechemuin toicheoḁa gin gella gin etipe, ocuf cumul—feḁtmaḁ maḁbḁta—muna tapḁaḁ biaḁ; ocuf diablaḁ in biḁ ocuf diablaḁ fiaḁ, ocuf tpu feoit eloirḁḁe im lu, ocuf tpu feoit a nemlégen ḁroma fpu liar. Oia toipeḁurḁur, biaḁ ocuf diablaḁ fiaḁ; ocuf tpu feoit eloirḁḁe ocuf tpu feoit a nemlégen ḁroma fpu liar. Leḁ cumul ḁno ó pechemuin a poxal aḁgabala im lu a cpiḁh co ppuim ecluip no ḁo pu, ocuf ni po eloirḁ im ḁpuim fpu liar; ocuf leḁ cumul ḁno ó biḁbuirḁ ma poḁngabaḁo do peḁḁam aca bpeḁ co ppuim ecluip no pu, im eloḁ ḁpuima fpu liar. Cumul ḁno o pechemuin a poxal aḁgabala im lu tap cpiḁ cen a bpeḁ co ppuim ecluip no pu, ocuf cin eloirḁ im ḁpuim fpu liar; no ana bpeḁ oia ḁig faḁepin a cpiḁ cin a bpeḁ co ppuim ecluip no pu, ocuf cin eloirḁḁe ḁroma fpu liar; ocuf cumul ḁno o biḁbuirḁ ma poḁngabaḁo do pechemuin iap na bpeḁ amaḁ tap cpiḁ, iap nelóḁ im ḁpuim fpu liar, ocuf iap na bpeḁ co ppuim ecluip no pu.

Oia té ḁono biḁbuirḁ i noḁaḁuirḁ a aḁgabala tap cpiḁ, ocuf co tapḁe gealla ocuf aḁipe oia cinḁ do pechemuin, ocuf ní gaḁaḁ uada, plān do a toxal uada, cin toicheḁ aḁḁ a haiḁic poḁ cula.

Ma apaḁ ocuf tpoḁcaḁ imoḁpuo do beḁa biḁbuirḁ poḁ pechemuin toicheoḁa im a aḁgabail, ocuf ni tincuiḁḁar, ocuf ip cuḁpuima fiaḁ a heloirḁḁe ocuf a nelóḁ fpm do puat fpm poḁ feḁim oḁa tiḁ im na tpiḁ fḁtuib co faḁi, ocuf im cumul feḁtmaḁ maḁbḁta, ocuf im diablu mbíḁ amuil po puḁḁurḁur; aḁḁ ḁaibíḁ im feḁem iap na toḁi cuḁpuima in feḁ po ḁaḁurḁur ap tár. Oia tincuiḁḁer cin eloḁ, ip plān ḁon biḁbuirḁ in diablu po ḁaḁ ó feḁem maille fpuḁ in fiaḁh po, ap cuḁpuima inoḁligio feḁem ocuf biḁbuirḁ ann po, ocuf poxal tap cpiḁh ó peḁhem cin a bpeḁh co ppuim ecluip no co piḁg, aḁḁ co teḁ faḁépin.

'seds' are due of the plaintiff for unlawful distress taken in a cow-shed, i.e. for taking it without notice, without fasting, or after tender of his right, i.e. three 'seds' *are due* of the defendant if he should evade giving to the plaintiff pledges or a hostage, and a 'cumhal'—the seventh of that for killing—unless food was offered; and double the food, and double the debt, and three 'seds' for absconding with a small debt, and three 'seds' for not permitting *the use of* a cow-shed. If *food* has been offered, it is food and double the debt, and three 'seds' for absconding, and three 'seds' for not permitting *the use of* a cow-shed. But there is half a 'cumhal' due of the plaintiff for taking distress for a small debt from a territory to a principal church or to a king, and when he did not evade respecting the cow-shed; and half a 'cumhal' also is due of the defendant if he retakes it from the plaintiff while bringing it to a principal church or to a king, for the purpose of avoiding the cow-shed. A 'cumhal' too is due of the plaintiff for carrying off a distress made for a small debt across a boundary without bringing it to a chief church or a king, and without avoiding the cow-shed; or for bringing it to his own house from a territory without bringing it to a chief church or a king, and without avoiding the cow-shed; and the defendant also shall be fined a 'cumhal' if he retakes it from the plaintiff after his having carried it off over the boundary, and after having avoided the cow-shed, and after having brought it to a chief church or a king.

DISTRESS.
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And if the defendant goes in pursuit of the distress beyond the boundary, and offers pledges and a hostage for it to the plaintiff, and that they are not taken from him, he is safe in taking it from him, and there is no suit necessary but simply to retake it.

If, however, the defendant should serve notice and fast upon the plaintiff for his distress, and that he is not responded to, then the fine upon him (the plaintiff) for not responding is equal to that to which the defendant subjected himself at his house, by evading, as regards the twice three 'seds', and the 'cumhal,' the seventh of that for killing, and as regards the double of the food as was said *above*; but the plaintiff, after the suing, takes a fine equal to that which he took at first. If tender is made without absconding, the defendant is safe in having taken the double from the plaintiff together with this fine, for the acts of the plaintiff and defendant are here equally illegal, the distress having been carried beyond the boundary from the defendant without having been brought to a chief church or a king, but to his own house.

DISTRESS.

Cuic feoirt dono ó fectheam im inóizgeó aithgabála oíroma fíri liar, ocuif ina gabail cin apuó cin troscuó no tarf tairgein cirt o éa lu ruar. Cúic feoirt dono ó biuóbuiró dia neloiró fecheim cin zella, cin airtire, ocuif cumul—feétmacó maibéa—muna tairgeó bíad; ocuif diablu, ocuif diablu fiacó ocuif cumul eloiróte, ocuif cuic feoirt a nemléacó oíroma fíri liar.

Leó fiach gaitti, a toxal aithgabála, ó ta lu ruar, a cric co pium ecluif no ríge, ocuif nír eloiró an oíuim fíri liar. Leó fiach gaitte dono ó bíbuiró ina fóingabail do fecheim a cric oc a bpeó co pium ecluif no ríge, iar neloó i noíuim fíri liar.

Lán fiach gaitti dono ó feóem aithgabail ó ta lu ruar tar cric cin a bpeó co pium ecluif no ríge a cric cin a elóó im oíuim fíri liar.

Cin gaitti dono ó biuóbuiró ina fóingabail do fechemuim ina bpeó tar crich, ocuif no eloiró im oíuim fíri liar; íf iar na bpeó co pium ecluif no ríge a crich íf cuíuma fiach a toxal, amuil arribaritamur, do fechemuim ocuif a fóingabail do biuóbuiró de íf na gneóib ro uile, amuil arribaritamur an ríéó buí ar túr.

Óeupr aithgabail do cum ecalra, .i. ar taíathur ariaracó ac na hírlib, ocuif leó fiach fair ina bpeó co nech íf írlí ná aipe áro; ocuif leó fiach fair ina bpeó fíri a fóruir réim ro céóir, eíacra beupr, ocuif leó fiach fair ina bpeó ro céóir tar cric; ocuif íf oír a toxal co pium ecluif no ríge a crich.

Oíthim tríuif fóir cac nathgabail, .i. tríuif co noíthmuim cac aithgabála na mbo tríuif, no co taíaitt ba tríuif ina cenn iar na ngabail, .i. cuic laóí déc iar na ngabail cin bu tríuif ina cenn; ocuif dia mbe teóira crícha eíupra, no ce beó lín íf lía do

There are five 'seds' due of the plaintiff for illegal taking of DISTRESS.
distress in a cow-shed, and taking it away without notice, without
fasting, or after the tender of his right, from a small debt up.
There are also five 'seds' due of the defendant, if the plaintiff
be evaded without *having been offered* pledges or a hostage, and
he pays a 'cumhal'—the seventh of that for killing—unless he
had offered food; and double *restitution*, and double fine, and a
'cumhal' *are due* for absconding, and five 'seds' for not permitting
the use of a cow-shed.

There is half the fine for theft, for carrying away a distress, for
any thing from a small debt up, from a territory to a chief church or
a king, even when the cow-shed is not avoided. And there is
half the fine for theft due of the defendant for recapturing it from
the plaintiff in the territory while he is bringing it to a chief church
or to a king, after having avoided the cow-shed.

But the full fine for theft lies against the plaintiff *for carrying* a
distress, for any thing from a small debt up, across a boundary
without bringing it to a chief church or a king in the territory,
without avoiding the cow-shed.

The fine for theft also lies against the defendant for recapturing
it from the plaintiff when he is carrying it across the boundary, and
that he has avoided the cow-shed; it is after bringing it to a
chief church or a king in the territory that the fine for carrying it
off by the plaintiff, as we have said, is equal to that for recapturing
it by the defendant, in all these cases which we have mentioned above.

Distress is carried to a church, i.e. because it is regarded as the
proper place in the case of the humble people, and there is half fine
for bringing it to any person of lower grade than the Aire-ard;
and half fine lies against a person for bringing it at once to his own
habitation, whatever his claim may be, and half fine lies against him
for bringing it at once over the boundary; but it is right to carry it
off to a chief church or to a king in the territory.

There is a delay in pound of three days upon every distress, i.e.
three days till the delay in pound of every distress for cow-feeding
sets in, or until cow-feeding is added to them after taking them, i.e.
they are for fifteen days after taking them without cow-feeding
being added to them; and should there be three territories between

DISTRESS. cūichab eturru ní do rime [cúicte cáca cūiche] con tíc tar cuiceo, ocuṛ íṛ mí rechnon Érenn, .i. íṛ cethruime don athgabail a mbia féet cumuḷu déc imba féri, ocuṛ do tuitet a colann fíech olchena, ocuṛ gabur athgabail eile de co ro ícthur in cethruime do rochair íṛ in fíṛ, .i. cíṛ bec cī mor, ocuṛ íṛ ar dechmuir fíach féri cach athgabala, .i. na féet cumala déc; co cuicte imurro fíac féri cac atgabala co ruigi lú ocuṛ im lu fíén; no íṛ dechmaro cach atgabail a coitchenne; ocuṛ aruo dechmaro imorro ar gach nuime as can beour nach athgabail do beirar fíṛ gaitt ocuṛ brait.

Seet naégabala gabur um féet cumula, ocuṛ fé ba in cach athgabail, ocuṛ fíach féri do gabail inoiaíḡ cac athgabala; no dono íṛ ar noithim athgabala uile gabur athgabail muin féri, ocuṛ íṛ fe ba gabur in gach athgabail umun féri.

Ceteora atgabala gabter um let féet cumala, ocuṛ fe ba in cac atgabail oib ro, aet aon atgabail, teoru bai inoitiroé, ar ní hupgaréa ní íṛ luḡae do gabail naic tṛi bai; ro hupgaréa ní buo mo; ocuṛ íṛ cutruma aígina imurro gabur in lú a naon atgabail, cíṛ cumul cíṛ leécumul cíṛ tṛi fíoit. Cutruma fíach imurro gabur a naon athgabail in guin duine ocuṛ in marbaó, ocuṛ in eloó geill, ocuṛ íṛ toxaḷ doṛbeir ocuṛ fíṛ fíechur fadórin; no ono ciatt comarlécud cutruma fíach gabur in aona atgabail in guin duine, ní ro comarlécud a toxaḷ nach a tabuirtt fā fáiṛi fadórin.

Alíteṛ, nach athgabail do beirar fíṛ gaitt ocuṛ brait, 7hl., .i. cíṛ móṛ d'ércib olígiur duine, ní gebenn aet fe bai no olepeo oin, ocuṛ damao luḡa naici, cuma luḡa naicci ro gabéa in athgabail umpu; ocuṛ duine naé olígió toxaḷ é, uair damao gneim no oleṛi íṛ cutruma fíṛ no gebao; ocuṛ diamoir fíech cuir no connarṛa iatt cuma cutruma no gabao cac duine an atgabail umpuó.

them (*the plaintiff and defendant*), or though there should be a greater number of territories between them, nothing is added *but* five days for each territory until it extends to a province, and a month if throughout all Erin, i.e. the fourth of the distress in which there are seventeen 'cumhals' *is forfeited* for the feeding, and they are all forfeited for the original debt, and then another distress is taken from him until the fourth part is paid which was forfeited for the feeding, i.e. whether *the distress was* small or great, and the debt for the expense of feeding of every distress has a stay of ten days, i.e. *of every distress* of the value of seventeen 'cumhals;' but the debt for the expense of feeding of every distress for a small debt down, and for the small debt itself, has a stay of five days; or every distress has a stay of ten days commonly; and there is, moreover, a notice of ten days upon every person in 'Cain'-law for every distress that is taken for theft or plunder.

DISTRESS.

Seven distresses are taken for seven 'cumhals,' and six cows in each distress, and a distress for expense of feeding is taken after every distress; or indeed it is after the delay in pound of all the distresses that the distress for the feeding is taken, and it is six cows are taken in every distress for the feeding.

Four distresses are taken for half seven 'cumhals,' and six cows in each distress of these, except one distress, in which there are but three cows, for it is not forbidden to take less than three cows: it was forbidden to take more; and the equivalent of restitution is also taken for a small debt in one distress, whether it be a 'cumhal,' or half a 'cumhal,' or three 'seds.' The equivalent of the fines, too, is taken in one distress for wounding a man and for killing, and for the escape of a hostage, and he distrains in his own turn; or now if it be agreed that the equivalent of the fines be taken in one distress for the wounding of a man, it is not agreed to levy it or to give it on its own account.

Another version:—Whatever distress is taken for theft and plunder, &c., i.e. though a man is entitled to ever so much of 'eric'-fine, he cannot take but six cows for what is due to him, and if he is entitled to less than these, less shall be taken in distress for them; and this is a person who is not entitled to distrain, for if he was entitled to a claim on it he shall obtain an equivalent with it; and if they are debts of bargain and contract every person concerned shall take distress equally.

DISTRESS. 1r ecin móirfeirep as gabail athgabala inbleoḡuin in úrru-
 O'D. 618. ður, .i. min tise, ocuf [commnell tuaitē], ocuf teallach ren-
 aithre, ocuf do foalad tpiar do .iiii. ocuf farc fpiérlét, ocuf
 farc in tpef bpeitir, ocuf farc cin anad itir, ocuf pationuiri dia
 mbi logeniuach.

Nach athgabail do beupr fpi gait ocuf braitte 7rl., .i. cio mor
 aspiar do gatuib, ocuf do tuioirgnib, do bpauiub, do cpeachuib,
 ocuf do puathruib, ni puil do gabail a nachgabala do ni ip mó
 na fe bai. 1r ann ata rin, in tan ip mó ná ré bai po dliḡ; ocuf
 mara fe bai buóein, no ni ip luḡa po dliḡ, cupub ni ip luḡa na
 reis gabup a nachgabail.]

Atthagabail comarba conpantat cupa an athuir, .i. cenotahi
 coibdelaiḡ do, ocuf pe n-ec tuc cupo inri, ocuf anad naine fpiupi, .i. pait
 ocuf cenotais, ocuf ip brathair geber dia pailē; ocuf atait ar aip do
 petuib in athar fein, .i. no ip cin po pacuib oipia, ocuf athgabail gabar
 oib no co puinnet etarpu pira tapit anatuiri cupr ocuf oibad do, .i.
 oiglam daine peo pacuib acu, ip aipe naé cin inbleoḡuin oib he, peoit
 aine ocuf ni don cettharóa, 7rl.

Atthagabail éota i n-aith muilann in dunad, .i. in-innuycetna
 ocuf oiglam pet etarpu, monetur copuib cuic caé oib ann, .i. in
 brathair gaiber ar a ceile. 1 penchleithiu canuait itir comor-
 baib, .i. cio pen he ip neyam pe denam gnimpuo, .i. im in cleití pen
 tuiter itir na cometuib oib, im a cuic oib de, ocuf ni don cetaróa, .i.
 pen tech, no penclití acille. .i. in brathair pu a cuic on brathair
 aile do caé ni oib rin, ocuf anad naine aip, ocuf oiglam pet ar beip por
 tuillatad. 1 pencaipiu, .i. cio pen he do nithep ni ar, ocuf ni don
 cetaróa beop. Copup bio pñath a comorbair, .i. aḡsin [no
 athgabail] bio pñath cetgailna por aine, ocuf uafal por ipel beupr por
 tuillatad, .i. aḡsin in bio ona comorbair gaib de in n-inad a n-athar,
 uair ip e a cin fein, uair do gabrat do laim a ice, .i. pñat geber,
 ocuf ip iap pñatamaim do por comorba; no brathair gaiber uairailē.

Atthagabail aithe; athgabail poḡuad cairp; athga-
 bail dingsbala meic dia marb chich a mathar; athga-
 bail huithir do dingsbail iap nḡpailḡo.

¹ Seven.—There are eight mentioned.

Seven¹ things are necessary at the taking of the distress from a kinsman in 'Urradhus'-law, i.e. level land, security of territory, the land of ancestors, three driving it out to four, notice by track of the cattle, notice by the third word, and notice without any stay whatever, and a witness whose honor-price is equal to the *value of the distress*. DISTRESS.

Every distress which is taken for theft and plunder, &c., i.e. however great may be the amount of what he claims for thefts, and robberies, plunderings, spoils, and incursions, he cannot take in distress more than six cows. The time he can do this is when he is entitled to more than six cows; and if he is entitled to six cows only, or less, he shall then take less than this in the distress.

Distress from heirs who divide the contracts of the father, i.e. the 'cennaighe' of a kinsman is due to him, and he had made a contract about it before his death, and there is a stay of one day upon it, i.e. stock and 'cennaighe,' and one brother takes it from the other; and there are forthcoming as many of the 'seds' of their father *as will discharge the debt*, i.e. or it was a liability he left upon them, and distress is taken from them until they divide between them the liability for which their father, who left an inheritance, was bound by contract, i.e. this is 'dighlaim daine' he left with them, and the reason that it is not the liability of a kinsman is because it is a 'sed' of one day, and "one of the four," &c.

Distress for the share in the kiln of a mill belonging to several, i.e. after the same manner, and 'dighlaim' of 'seds' between them, if it be known that the share of each and all of them was there, i.e. one brother takes it from the other. In an old bond-vassal to whom the heirs are entitled, i.e. though he is old he is necessary for doing work, i.e. for the old bond-vassal to whom the heirs are entitled, i.e. respecting their share of him, and "one of the four," &c., i.e. an old family, or an old dependent, i.e. one brother took his share from the other of all these things, and there is a stay of one day upon it, and 'dighlaim' of 'seds' causes it to be immediate. In an old cauldron, i.e. though it is old something is made out of it, and "one of the four" also, &c. The proper food-rent of the chief *which must be supplied* by the heirs, i.e. the restitution or distress for the food-rent of the chief of first claim has a stay of one day, and "chief from inferior" causes it to be immediate, i.e. restitution of the food-rent by the heirs who took the place of their father, for it is their own liability, for they undertook to pay it, i.e. the chief receives it, and it is after he has bound the heir to it; or one brother takes it from the other.

Distress for a thing given in charge; distress for the support of a champion; distress for taking care of a son from the dead breast of his mother; distress for a sick man to take care of him after he has become incurable.

Distress for a thing given in charge, i.e. a 'sed' of one day was given in charge here to a person, and he consumed it, and "one of the four," &c. Distress for the support of a champion, i.e. a 'dighlaim' of 'seds,' i.e. a distress which is taken for what supports the champions of the territory—the fat cow; and one brother left his share upon the other, and in one day it should be forthcoming; "one of the four" also, &c., i.e. one brother takes it from the other for having paid for him his share of that cow, i.e. for the cow which the champions provide; from enemies it is taken, i.e. the cow which feeds the chief. Distress for taking care of a son from the dead breast of his mother, i.e. 'dighlaim' of 'seds,' i.e. it is the tribe who takes it, i.e. the breast *is put* for the woman, and the woman is dead, i.e. after the death of his mother; or it is a pap without milk, i.e. the mother is in a decline, i.e. it is a distress that is taken to remove the son from the breast of the dead mother, for the book says: "No nursing is done by a dead breast," i.e. the food and the clothing consumed by him are articles of necessity. Distress for a sick man to take care of him after he has become incurable, i.e. a distress which is taken to take care of a sick man when he is incurable, i.e. the man who had inflicted the wound is he who takes it. 'Iarna difoilgidh,' means after he becomes incurable.

Why have not these distresses a stay? Answer.—From the two maxims which give relief, "hand does not serve hand;" "honor-price does not afford stay in any behalf in which service and aid are due and honor-price is not due." These are the two maxims which relieve all.

Why have not *these distresses* a stay? i.e. why have they not a stay on time? or, why have they not a stay longer than this? i.e. why are they not on time? From the two maxims, i.e. from the two knowledges which afford relief. Give relief, i.e. they relieve. Hand does not serve hand, i.e. I will not relieve thy hand, because thou art not exempt, i.e. the hand of the sensible adult who took the distress does not serve gratuitously the hand of the sensible adult whose distress has been taken here, longer than the time during which he will be bringing the notice of the immediate distress without *expense* of feeding or tending to him, i.e. the hand of the one brother does not serve the hand of the other sensible adult brother, to prove his share with respect to the kiln of a mill, &c. Honor-price does not afford stay, i.e. it does not afford a longer stay for the honor-price than one day; (i.e. what is due to the virgin for her honor, the honor-price, this is allowed as an exception in behalf of the virgin beyond every other person). In which service is due, i.e. the food rent of the tenant-farm, i.e. what is on account of hostage and surety, &c. Aid, i.e. to a few, i.e. about his own liability, or it is himself alone, or any one of his people, i.e. together with another person, i.e. about the liability of his relative; i.e. to several. And honor-price is not due, i.e. which is upon security, i.e. there is a longer stay than that upon the honor-price of the virgin as an exception, i.e. in like manner is the levying of the hostage



DISTRESS. 1^{te} in ^{da} parachaib, .i. ip ^{iat} in ^{da} naip ^{osra} nor ^{poiménigento} uili:—Ni ^{po}gnann ^{laith} do ^{laith}; ni ^{da}m enec^{la}nn ^{ana}d, 7^{rl}.

1^{te} athgabala ^{taul} ^{treire} inro. Cip ^{lip} congella^{it} ^{por} ^{treir}? Nin. Al ^{tri}: ^{recht}, ^{ocur} ^{enech}, ^{ocur} ^{ainim}. Cio ^a ^{recht}? Nin. Fla^{ta}, o ^{tha} ^{aipis} ^{de}ra co ^{ruice} ^{uis}. Cio ^{ar} in ^{recht}ai ^{ron}? Nin. Al ^{ip} ^{recht}ai^d ^{cach} ^{por} ^a ^{deir} ^{fo}deirⁱⁿ, ^{cio} ^{bec}, ^{cio} ^{mor}.

Taul ^{treire}, .i. ^{tar} ^{anu}ar ^{ata}t ^{fein}. Cip ^{lip} congella^{it}, .i. ^{cia} ^{lin} ^{da} ^{ta} ^{com}po^{ge}lla^d, no ^{com}po^{ge}il^t, .i. co ^{com}toir^{is}t. Recht, .i. ^{fla}ta. Enech, .i. ^{Peni}, .i. ^{ocur} ^{pi}l^{id}. Ainim, .i. ^{ecl}ara, .i. ⁱⁿar ^{oir} do ^{ecl}air, .i. ^{ao}ro^{da}ra^{car} ^a ^{tri}ur ^{oi} ^{ca}d ^{hae} ^{oi} ^{ru}no ^{rip}. Re^{it} ^{ocur} ^{ene}d ^{ocur} ^{ainm} do ^{uis}, ^{enech} ^{ocur} ^{ainm} do ^{cach} ^{ol}ena; ^{con}a ^{deir} do ^{cach} ^{ol}ena, .i. ^{enech} ^{ocur} ^{ainm}; ^{trei}dⁱ ^{im}ur^o do ^{uis}, .i. ^{re}it ^{ocur} ^{ene}d ^{ocur} ^{ainm}. Ip ^{recht} ^a ^{ti}ma^{ra}caⁱⁿ, ip ^{ene}d do ^{be}t ^{ro}cha^{ro}e, ^{ocur} ^{im} ^{com}e^t ^{ainm} do ⁱⁿ ^{rim}. Recht, .i. ⁱⁿo^{ra}ic^{ti} ^{icir} no ⁱⁿo^{ir}is^{ie}ta. Fla^{ta} o^{ta} ^{aipis} ^{de}ra, .i. ^{na} ^{gn}ai^d ^{fla}ta ^{uili} ^{rim}. Cio ^{ar} in ^{recht}ai ^{ron}? .i. ^{ca}oi ⁿⁱ ^{ar} ^a ⁿ-ⁱⁿo^{ra}ic^{ti} ^{ann} ^{ro} ^{on}? Al ^{ip} ^{recht}ai^d ^{cach} ^{por} ^a ^{deir} ^{fo}deirⁱⁿ ^{cio} ^{bec}, ^{cio} ^{mor}, .i. ^{ar} ^{ip} ⁱⁿo^{ra}ic^{ti} ^{cach} ^{ar} ^a ^{fe}raⁿⁿ no ^{ar} ^a ^{cei}l^{ib}, ^{cio} ^{bec} ^{cio} ^{mor} do ^{fe}raⁿⁿ ^{ber} ^{aca} ^{uib}, .i. do ^{fe}raⁿⁿ no ^{do} ^{cei}l^{ib}.

Cirne ^{le}ra do ^{na} ⁱd ^{pen} ^{ta}ra^{na}t ^{treire}? Slo^{ge}d, ^{cir}, ^{con}gbail, ^{ru}ba, ^{ocur} ^{ru}ba, ^{me}th ^{feir}e ^{la} ^{uis}, ^{flan} ^{cair}de [^{uis}], ^{flan} ^{na}ir^{ie}, ^{ro}t, ^{ra}ma^t, ^{ra}th ^{oi}na^{ur}-^{bia}tha^r, ^{ro}lach ^{ce}tu^{ain}ti^{re}, ^{ro}lach ^{cir} ^{lo}ba^{ir}, ^{aer}, ^{aip}er, ^{oi}b^{ur}du^d, ^{me}rc^{buir} ^{aen}a^{is}, ^{ur}gal ^{cuir}m^{thi}ge, ^{ro}cra ^{na}ra^{ta}, ^{am}le^r do ^{fla}tha, ^{poim}rim ^{eich} ^{bu}a^{da},

and the surety, &c. These are the two maxims, i.e. these are the two perfect rules of knowledge which relieve all:—"Hand does not serve hand;" "Honor-price does not afford stay," &c. DISTRESS. —

These are the immediate distresses of three days. How many things bring it to three days? Answer.—Three: rule, honor, and soul. What is the rule? Answer.—That of the chief from the Aire-desa to the king. Why are they rulers? Answer.—Because every one is ruler of his own land, whether it be small, or whether it be large.

Immediate *distresses* of three days, i.e. the others are mentioned above. How many things bring it to *three days*, i.e. how many things bring, or extend, i.e. carry it to *three days*? Rule, i.e. of the chief. Honor, i.e. of the Feini i.e. and of the poets. Soul, i.e. belonging to the church, i.e. what is due to the church, i.e. these three excel all others of those which follow. Rule, honor, and soul belong to the king, honor and soul to every one in general; so that all have two of them, i.e. honor and soul; but the king has three, i.e. rule, honor, and soul. This contro is his rule, to be with many in his 'enech,' and these are to preserve his life. Rule, i.e. right or regulation. Of the chief from the Aire-desa to the king, i.e. these are all the chieftain grades. Why are they rulers? i.e. what is the reason that they are rulers? Because every one is ruler of his own land, whether it be small, or whether it be large, i.e. for every one is ruler of his own land or of his own vassals, whether he possesses much or little of them, i.e. of the land or of the vassals.

What cases of these extend to three days? Host-ing, rent, an assembly, service of attack, and service of defence, the failure to supply the feast of a king, the inviolability of the interterritorial law of a king, the safety of a hostage, a road, a high road, stock in return for which food-rent is due, the maintenance of a first wife, the keeping up of the rent of a sick person, satire, 'airer'-fine, compensation, disturbing a fair, a quarrel in an ale-house, disregarding a notice, the injury of thy chief, working a valuable horse, taking

DISTRESS. beim naillech nað neiptað tuatha, tecor polað mbreit-
 heman, bandloeth bhuigad for tuatha do epdodbud;
 eporðain do mic, do moza, di mna—on i'inchuib, ach-
 cuma do conlommnai, aithe altoirre, reoit aenais, leirra
 cuirmthige, meth maire, pacbaul obele iuir bu ocup
 laeza, urba iuir peruib, airdbe naindailz.

Cirne lepa do na ib ren, .i. cia ler no cia lin do na hib datá
 cuma zeit a lepa d'acra for treiri tulla? .i. do treiri iar fut, .i. an
 ir neiom toirce doon treiri iar fut do pallu runo for tul treiri.
 Sloges, .i. rmaet metá rloisr ar treiri, .i. cipeo rloisr, 7rl. Cir,
 .i. let, .i. cipeo cir do na tri cirib, 7rl, zabar diabalta ar treiri, .i. in
 rmaet ata mtoib rin uili ar treiri, ocup uaral for iur beirir i tulla-
 taó caé ni oib uili. Meth reire, .i. in rmaet metá ar treiri, ocup
 uaral for iur ric. Slan cairde, .i. ipeó ir lairin in lano n-erai
 olisir i turbro a cairto dapa rlan, ocup ni don cetharóa ric, .i. enecclann
 don rus i mburpró a cairto, .i. ir e fein ir aitre rruir. Slan n-aitre,
 .i. in lano neirai olisr in t-aiteir i telzuo aitreuir air. Rot, .i. bec, .i.
 im a mbi clao. Ramat, .i. mor, .i. im na bi clao, .i. ramet cur a retein
 caé iur ret, iur conaire, .i. rmaet nemglanta na rot ar treiri ocup ni
 don cetharóa [7rl.] Rath d'inaurbiaatar, .i. aithsin rata forrualina;
 a rmaet ar treiri, ocup uaral for iur ric, .i. raserat. Polach cet-
 muinre, .i. imfulang na cetmuinre rru re tri mbliadan, no do
 greir, ocup letgabail diabalta in bio; ocupoi don cetharóa ric, .i. athair,
 ocup mathair, ocup oruit, ocup mer, for um, ocup cach polach olcena for
 treiri. Polach cir lobair, .i. im fulang cir in daine trois, .i.
 diablaó in cir, .i. in rmaet ril inn ipe ril runo. Oer, .i. enecclann, .i.
 ar lan, uaral for iur. Oirer, .i. ar reetmaó, .i. la enecclann; uaral
 for iur. Oiburduo, .i. in aenmao rann pichit do neoch; no cumao e
 in coirpoire aipot i baili i roich a bet ar treiri, no a enechruir.
 Mercbuio aenais, .i. debaró anto, .i. in rmaet; enecclann olisr ar

¹ *Stay*.—The stay ('anadh') of the immediate distress was a fixed period, during which it remained in the creditor's possession, or in one of the recognised greens or pounds, whither it was taken on being seized. During the stay ('anadh') of the distress with time, on the other hand, it remained in the debtor's possession, a pledge for it having been given to the creditor.

an oath which the country does not confirm, withhold-
ing his fees from the Brehon, to take from the Brewy
that which makes him famous in the territory, in-
juring thy son, thy slave, thy wife—which is a blot
upon thy honor, maiming thy chained dog, injuring
the utensils of the altar, the ‘seds’ of a fair, the
vessels of an ale-house; withholding the toilet requi-
sites, leaving the way open between cows and calves,
making gaps between grass fields, making pointed
stakes.

DISTRESS.

What cases of these *extend to three days*? i.e. how great or how many
are those things which have use, the rights in respect of which have an immediate
distress with three days stay? i.e. instead of three days with time, i.e. the thing
which is a necessary of life, and is subject to a distress with time, having a stay
of the three days, becomes here subject to an immediate distress with a stay¹ of
three days. A hosting, i.e. the fine for failing respecting a hosting has a stay of
three days, i.e. whatever hosting, &c. Rent, i.e. half, i.e. whatever rent of the
three rents, &c.; double of it is taken in three days, i.e. the ‘smacht’-fine which
is for all these has a stay of three days, and “chief from inferior” causes every one
of these to be immediate. The failure to supply the feast *of a king*, i.e.
the fine for the failure has a stay of three days, and “chief from inferior,” likewise.
The inviolability of the interterritorial law *of a king*, i.e. he is entitled
to full ‘eric’-fine for the violation of his interterritorial law notwithstanding his invio-
lability, and “one of the four conditions” likewise, i.e. the king has honor-price
for the breaking of his interterritorial law, and he himself is the hostage for it.
The safety of a hostage, i.e. the full ‘eric’-fine to which the hostage is
entitled for casting hostageship upon him. A road, i.e. a small one, i.e. to which
there is a fence. A high road, i.e. a great one, i.e. to which there is no fence,
i.e. a great road to which all by-paths and by-roads extend, i.e. the ‘smacht’-fine for
not cleaning the roads has a stay of three days, and “one of the four conditions,”
&c. Stock in return for which food-rent is due, i.e. restitution of the stock
of the chief of second claim; its ‘smacht’-fine has a stay of three days and ‘chief
from inferior,” likewise, &c., i.e. free stock. The maintenance of the first
wife, i.e. the support of the first wife for the space of three years, or always, and
the second portion of the double seizure for the food; and “one of the four conditions”
likewise, i.e. *the support of father and mother, fool and lunatic*, has a stay of one
day, and every other support has a stay of three days. The keeping up of the
rent of a sick person, i.e. for continuing the rent of the sickly person, i.e. double
of the rent, i.e. the ‘smacht’-fine which is for it is what is referred to here. Satire,
i.e. honor-price, i.e. for the full, “chief from inferior,” &c. ‘Aírer’-fine, i.e.
upon the seventh, i.e. with honor-price; “chief from inferior,” &c. Com-
pensation, i.e. the twenty-first part due to a person; or, it is the body-fine for an
unintentional offence, where it happens to have a stay of three days, or for causing
a person to blush. Disturbing a fair, i.e. by fighting there, i.e. smacht-fine;

DISTRESS. *τρεῖρι; ni don cetharōa. U rgal cuirmthige, .i. ric et oc. Focra n-aptā, .i. rmaēt biata do mic biébiniḡ tar apad. Amleir do rlaēta, .i. a rlaē t'aimleir do neoch, .i. abrait, co nōliziō enecclann de, in enecclann rin ar tpeiri; no amlay, .i. brach. Foirimrim eich buaōa, .i. rmaēt, .i. riach foimrim ann ar tpeiri; ni don cetharōa, .i. oiglam ret. Deim naitlech naō nerptaō tuatḡa, .i. in rin luiz, .i. bo-airpe no oc-airpe, .i. naitl cinnit im enecclann in tan nach tpen mor lairin tuat, ar na tuarurcal faratāō riā, .i. luize cinnōō cinnit in tuat ocuy noēa nerptar leo re ipia [atābairt] ime na tpeiri, .i. rin na bo indlaiz, ocuy anao na hacḡabala ḡebtar impi ar tpeiri; ocuy ni don cetharōa beirir.*

O'D. 105.

In tana biar for caē'pet, itir beoōil ocuy marboil, ip rin ne iarirpa luiz caē'peoit, .i. rin na lulaici ar aine, rin na bo innlacizi ar tpeiri, rin na ramairpe ocuy na oairpe ocuy na oarptaōa ar cuici, 7rl.

Tecor polao mbrietheman, .i. da tecarḡar ni da polao cruio on breiḡeman, no aileoec, enecclann ar tpeiri; nī don cetharōa, .i. oiablāō na aile oec. Dancloth briugair for tuatā do eirōiohuo, .i. airōibāō im in mbriugair in da nōenann a eneē taitnemaō ip na tuatāib, .i. na ba mlaega, no na muarperca; ocuy ni don cetharōa, .i. peoit tpeiri pēin, no ip loiz fine. Eporḡair do mic, .i. peoit aine po loit, .i. enecclann ar tpeiri; ocuy ni don cetharōa. Do moḡa, .i. ric. Oimna, .i. orcan ip innra, a mbuāō no a raruḡaō. On ic' inchuib, .i. pein; .i. ip on a t'incāb eforcan do mna ocuy do moḡa; in enecclann uil ann ar tpeiri, ocuy ni don cetharōa. Aḡcumā do conḡomnai, .i. enecclann do cumā co hac no c[o] hacā don com bir arim loman; in enecclann, ocuy ni don cetharōa, .i. a rmaēt runo a aēḡin for ann. Aioime altoipe, .i. cuach ocuy cailech, ocuy ni h-aimirir oirpinn; enecclann ar tpeiri ocuy uaral for ipil, .i. a rmachit ocuy aēḡin for ann, .i. a oiablāō. Seoit aenaiḡ, .i. in prum deilze, .i. na peoit ḡnacāther do breit i n-aenach, ocuy i naimirir aenaiḡ for ḡne cetna, .i. in tan nach aimirir aenaiḡ in enecclann, ocuy ni don cetharōa. Lepḡa cuirmthige, .i. in tan naē nerpm, no ni rin briuinu cuirmtizi, enecclann, ocuy ni don cetharōa, .i. a oiablāō. Metḡ mairpe, .i. etach oar, ocuy nitairc, .i. in rcaḡan, ocuy ip i aimirir a deāna in rcaḡa; ocuy a oiablāō ar tpeiri, no oiablāō

¹ Not at the time of mass.—In O'D., 105-6, the reading is "a cup and a chalice, i.e. in which mass is offered every Sunday or every day."

lawful honor-price with a stay of three days *for it*; "one of the four conditions," DISTRESS. *ġc.* A quarrel in an ale-house, i.e. same as the last. Disregarding a notice, i.e. the 'smacht'-fine, which is for feeding thy criminal son notwithstanding the notice. The injury of thy chief, i.e. the injury of his chief by a person, i.e. to betray him, so as that he is entitled to honor-price from him, that honor-price has a stay of three days; or, 'amlus,' signifies betrayal. Working a valuable horse, i.e. 'smacht'-fine, i.e. there is a fine for use for it with a stay of three days; "one of the four conditions," &c. i.e. 'dighlaim' of 'seds.' Taking an oath which the country does not confirm, i.e. the true oath, i.e. of a Bo-aire, or an Og-aire, i.e. a certain oath respecting honor-price when he has not great influence in the territory when it is proof of binding debts, i.e. the territory require an oath, and they are not able to give a longer time for it than three days, i.e. the time for proof of the incalf cow, and the stay upon the distress which is taken for it is three days; and 'one of the four conditions causes it,' &c.

The stay which is for every kind of 'sed,' both live chattels and dead chattels, is the time required for the proof of each 'sed,' i.e. the proof of the milch cow in one day, the proof of the incalf cow in three days, the proof of the three-year-old heifer, and of the 'dairt,' and 'dartadh,' is in five days, &c.

Withholding his fees from the Brehon, i.e. if any part of his wealth or of his fee of a twelfth be kept from the Brehon, honor-price shall be paid for it in three days; "one of the four conditions," &c., i.e. double the twelfth. To take from the Brewy that which makes him famous in the territory, i.e. to take from the Brewy the thing which makes him honored among the people, i.e. the incalf cows, or the barren hogs; and "one of the four conditions," *ġc.*, i.e. they are 'seds' of three days' stay themselves, or it is 'loigh-fine.' Injuring thy son, i.e. 'seds' of one day's stay injured him, i.e. honor-price *for it* in three days; and "one of the four conditions," *ġc.* Thy slave, i.e. same as the last. Thy wife, i.e. an injury the most intolerable, by striking or violating. A blot on thy honor,* i.e. thine own, i.e. the injury done to thy wife or thy *Ir. : *face*. slave is a blot on thy honor; the honor-price which is for it has a stay of three days, and "one of the four conditions," &c. Maiming thy chained dog, i.e. honor-price to him quickly or lawfully for the dog which is kept bound by a rope; *there is* honor-price *for it*, and "one of the four conditions," &c., i.e. there is 'smacht'-fine here and restitution with a stay of one day. The utensils of the altar, i.e. a cup and a chalice, and it is not at the time of mass;¹ honor-price with a stay of three days for it; and "chief from inferior," *ġc.*, i.e. a 'smacht'-fine and restitution in one day, i.e. double. The 'seds' of a fair, i.e. the chief brooches i.e. the 'seds' which are usually brought to the fair, and it is similar at the time of the fair, i.e. honor-price when it is not at the time of the fair, and "one of the four conditions," *ġc.* The vessels of an ale-house, i.e. when they are not articles of necessity, or when it is not at the approach of a banquet; honor-price, and "one of the four," *ġc.*, i.e. double. Withholding the toilet requisites, &c., i.e. the white cloth, and the 'nitairic,' i.e. the mirror, and it is at the time of looking at one's shadow; and there is double *fine* in three days, or double of the 'invid' and the washing, i.e. the honor-price, and "one of

DISTRESS. inbho ocuy poilecte, .i. in enecclann, ocuy ní don cetharó. Fachail obele itir bu ocuy laesga, .i. in enecclann ar tpeiri, ocuy ní don cetharó, .i. an rmaect no in diablaio in laéta. Uirba itir ferai b, .i. reoit aine no loiteo ann, .i. cuic reoit, .i. oi ba ino irin aile ar tpeiri, .i. rmaect ocuy ní .o. Aírube naindeilz, .i. in deile, .i. no in cuaili, .i. rir epí co mbi ocuy a rinn birait amail dele, .i. leprao rin, ocuy reailéo romaino; ocuy ní don cetharó, ocuy reoit aine no milleptar in pal, ocuy imbleogan [gril].

Cio ara cuirtheo do tpeire ina lepa ro? Co tarbad neach [cach] urcomdeo de. Cio ar na po metha fair ir ecen anao tpeire rir? Cio dono ar na regat cuicte, no dectmao? Dais aenech na damet anao.

Cio ara cuirtheo do tpeire? .i. cio ní no cia ní ina cuirtheo ar tpeiri na lepa (.i. co tpeiri) ro fect cuicte no dectmao no? Co tarbad nech urcomdeo de, .i. co tarba cach in comdeoirur olegar de lairín comeit rin do re; no co tar do neoch a uaral comdeo rir oligeo, ar na po metha fair he. Ir ecen anao tpeire rir, .i. ir ecin anao rir in re tpeiri re gabail; no ir eicin anao rir condeirbchar in ret olegar de amail ata maní nimde tpeiri, no cuicte, no dectmao. Cio dono ar na regat cuicte, .i. cio rin nae anao cuicte no dectmao inoirgeir oira. Dais ainech na damet anao, .i. dais noca damann in enecclann anao iria uirur ina rin, .i. in raie, .i. anao tpeiri ar na reai b tpeiri.

1te athgabala tul cuicte in ro: im thobach do cho-morba rir mairb, im a rinnad iar na eai b, im dindir duinetha de, im a eiric iar na rir, im roxal camthir, im dingbail mec buirge, im cept rileo tar erich, im imcomur nairi, im on lepanma, im guliud mec ahoirba.

1te athgabala cuicte in ro, .i. 1te in ro na athgabala bepar ar in tull[a]taro, ar a mbi anao cuicte, .i. oiglam ret ro rir no airo nemio, .i. an ar toirgeo don cuicte iar put do repero rinn ro rir tul

¹ And one of the four conditions, &c.—The contraction in the Irish ní .o. probably stands for ní don cetharó.

the four conditions," &c. Leaving the way open between cows and calves, i.e. the honor-price has a stay of three days, and "one of the four conditions," &c., i.e. the 'smacht'-fine or double the milk. Making gaps between grass-fields, i.e. 'seds' of one day were injured in the case, i.e. there are five 'seds,' i.e. two cows for every stake, with a stay of three days, i.e. 'smacht'-fine and "one of the four conditions,"¹ &c. Making pointed stakes, i.e. like thorns, or like spikes; i.e. cutting them until their points are sharp like thorns, i.e. this is cutting, but the previous case is loosening; and "one of the four conditions," &c., and 'seds' of one day's stay were injured by the fence, "and the kinsman," &c.

DISTRESS.

Why are these cases fixed at three days? That every one may give perfect security respecting it. Why is there necessarily a stay of three days upon what is failed in? Why, too, do they not extend to five days or ten days? Because honor does not admit of *longer* stay.

Why are *these cases* fixed at three days? i.e. for what or wherefore are these cases fixed at three days (i.e. to three days) rather than five or ten days? That every one may give perfect security respecting it, i.e. that every one may give the proper thing which is due of him during that space of time; or until he gives to one his noble security for what is due, that it may not be failed in. There is necessarily a stay of three days upon it, i.e. it is necessary that there be a stay of three days' time for distraining; or it is necessary that there be a stay until the 'sed' be proved, which is due of him as it is, unless three days, or five days, or ten days, have elapsed. Why, too, do they not extend to five days, i.e. why, then, is it not a stay of five days or ten days that is allowed them? Because honor does not admit of longer stay, i.e. because honor-price does not admit of a longer stay than that upon it, i.e. the surety, i.e. there is a stay of three days upon the 'seds' of three days.

These are the immediate distresses of five days: for distraining the heir of a dead man, for satirizing him after his death, for proof of secret murder, for its 'eric'-fine after its discovery, for carrying off an animal's covering, for taking care of the son of a harlot, for the right of a poet beyond a territory, for satire of an unascertained kind, for the blemish of a nickname, for the false suing of a son in land.

These are the *immediate* distresses of five days, i.e. these are the distresses which have become immediate, upon which there is a stay of five days, i.e. those which follow are 'dighlaim' of 'seds' or 'aird nemidh,' i.e. that which has necessarily a stay of five days *in distress* with time, has here five days in the imme-

DISTRESS. cuicēi. 1m α ρινοαο, .i. in enecclann uil ann ar tpeiri. 1m ρινοιρ ρυινηθαίρω, .i. λυγι να ρυινηθαιρ ar cuicēi. 1m ροχαλ camthir, .i. in tuarcan. 1m ριηγβαλ mec buirige, .i. mac na mbai tairi aranair. 1m cept pileo, .i. ar exepuir ρon pileo. 1m imcomuir nairi, .i. im coirpēir, pēir coir im an enecclann olegar na acrao.

Hi ce athgabail tul chuicthe in po. Ro cet updairc de cuicthe i cuic, cumu la cuic cirta doflia cach ae ar a laim, co mbi cuicthe cin cuicir, aair, ocur mac, ocur ua, ocur brathair, ocur ben. Cuic cirta cach ae pde, cin laime, cin coir, cin tengao, cin bel, cin pua : cin laime, de guin, no gait, no mi-imirp; cin coir, dibemium, no forumtecht mignima; cin tengao, di air, di anmet do suporgill; cin bel, di ithe meirle; cin pua, di aithniu no forpēiu mignima.

Hi ce athgabail tul chuicthe, .i. cae ni ip tulla doib ip tulla do nibleogan, cipe anao ber fair, .i. oiglaim pet anao po pīr no apno nemio. Ro cet updairc de, .i. po cirta no po canao de co updairc. 1 cuic, .i. po cumao cin in cuicir po for cuicēi, ocur pēoit; no po cum aōa a cuicēi oiglaim noame runo for tullaair.

Cēir epnaili tulla do pime runo; oiglaim pet, ocur oiglaim noame, ocur uaral do ipil, ocur cūich.

La cuic cirta doflia cach ae ar a laim, .i. la cuic cirta tuilip no apilteigir cae oga oib o laim, .i. tuilip cach ae ar a laim tinch. Co mbi cuicthe cin cuicir, .i. cumtha cin in cuicir po for cuicēi; no dono ip cae athgabail gabur don cirtach in cuicir po, do neoch ic pēoit cuicēi po, ic tulla in po, ocur iar fut ó runn [amaē], act cio be do na cuic cirtaib [po] na cuicēi nama. .i. Iaiat po in cuicir imar gabao athgabail tulla do neoch; no na cuic epnaili im a tuao anao cuicēe for in athgabail amail apubnamar romaino tuar cur tparpa.

diat distress. For satirizing him, i.e. the honor-price which is for it is fixed at three [five] days. For proof of secret murder, i.e. the proof by oath of the secret murder is in five days. For carrying off an animal's covering, i.e. the tartan. For taking care of the son of a harlot, i.e. the son of the known unchaste woman. For the right of a poet, i.e. as an exception to the poet. For satire of an unascertained kind, i.e. for demanding the honor-price which is due for it in a proper manner.

DISTRESS.

These are the immediate distresses of five days. They were properly fixed at five days for five persons, as it is by the commission of five offences that each of them deserves it, so that the liabilities of five persons have a stay of five days, father, and son, and grandson, and brother, and wife. Five-fold are the crimes of each of these—crime of hand, crime of foot, crime of tongue, crime of mouth, crime of eye: crime of hand, by wounding, or stealing, or mis-using; crime of foot, by kicking, or moving to evil deeds; crime of tongue, by satire, slander, or false witness; crime of mouth, by eating stolen things; crime of eye, by observing or looking on at an evil deed.

These are the immediate distresses of five days, i.e. every thing that is immediate in the case of persons themselves is immediate to their kinsmen also, whatever may be its stay, i.e. these which follow down here are 'dighlaim sed' or 'ard-nemhidh.' They were properly fixed *at five days*, i.e. they were settled or described in a proper manner. For five persons, i.e. the liability of these five persons was fixed at five days' stay, and 'seds,' &c.; or that it might be lawful that 'dighlaim ndaine' should here be immediate.

Four cases of immediate distresses are here reckoned; 'dighlaim' of 'seds,' and 'dighlaim' of persons, and "chief from inferior," and "territory."

As it is by the commission of five offences that each of them deserves it, i.e. by five crimes each individual of them deserves or merits it by the deed of his hand, i.e. each of them deserves it by his ministering hand. So that the liabilities of five persons have a stay of five days, i.e. the responsibilities of these five have a stay of five days; or every distress which is taken from the debtor among these five, when they are 'seds' of five days that are taken, is immediate here, and with time elsewhere, except whichever of the five debtors have the five days only. That is, these are the five persons on account of whom an immediate distress is taken from a person; or these are the five cases in which a stay of five days was allowed for the distress as we have already stated above.

DISTRESS. Cach athgabail buí tuílla do cintach bío tuílla oc inbleogain
ra; no cach athgabail geibur cach doib diairailé íf tuíllata bíaf
fuirirí.

O'D. 107. Maó fét tul aine óleirtar don athair íf tul tpeiri don mac;
rimiliter in [taíuir], 7rl., tpeiri ocur cuicéi ocur deémaró.
Set tpeiri ro millertar; ocur inbleogáin nor beir co cúicéi;
cin in inbleogáin íf nera, ocur cach ní íf tuílla don inbleogáin
íf nera ocur iar put do cach inbleogáin céná.

Cach fét buí tuílla don cuicir cupab tuílla don tí ícur a
cintá; no dono cumao eirceptur in riallaé ro, .i. cach fét
tpeiri ro gabta do neó íma cinao cumao cuicéi a anao, ocur
cuma tuílla ár a comairíoe. Tre forgnuir a dubramar na
uiglaime ro cin copeó coir íat; ren lebar íin.

Cin laime de guin, .i. ná daine. No gáit, .i. ná fét. No mí-
míur, .i. in oir, in iarainn, in airgí; no trochimíur a fcaileo no a
briur. Cin coirí, oibemium, no forimtecht migníma, .i. inlua
a focur, .i. fírimteét do re denam trochgnimíaró, cío í cein, cío a
focur; no fírimteét fíu migním ocur ní aicenn. Cin bel, dī íthi
meirle, .i. do íde namíarí, ná gáit. Cin tēngao, dī aír, dī anmet,
do guroríll, .i. in bráé, no in lan aér, no cipeó cinel aír, .i. in gláim
aicenn, .i. in tuba nainne, no in lepanmar. Cin íulá, dī aithníu, .i.
a norc for nech nairíolá, .i. a cein in ímeitíeó. No forírcíu mí-
gníma, .i. cío í cein, cío í focur in íellceét.

Ar a taa[τ] ceirpe fellais ía fene í raín cácae;
rellach lan feich, ocur rellach leirh feich, ocur rel-
lach cethramtán feich, ocur rellach ílan. Sellach
dorí ían íachú, fep tairíelba ocur co nímtet ocur
do comet ocur buacótarí a gním í tuairh, acht níó goin
a íam.

Every distress which is immediate to the debtor is also immediate to the kinsman; or every distress which is taken by one of them from the other shall be an immediate one. DISTRESS.

If it be a 'sed' subject to an immediate distress of one day that is due of the father, it is a 'sed' subject to an immediate distress of three days that is due of the son; the same of the father, &c., as regards three days, and five days, and ten days. A 'sed' of three days' stay has been injured; the kinsman *being sued* brings it to five days; the liability of the nearest kinsman, and every thing which is immediate to the nearest kinsman, is upon time to every other kinsman.

Every 'sed' which is subject to immediate distress to these five persons is immediate to the person who pays for their liabilities; or, indeed, *according to others*, this case is an exception, i.e. every 'sed' of three days which was taken from one for his liability has a stay of five days, and it is immediate upon his relative. By a figure we have mentioned these 'dighlaims,' though they are not correct. This is an old book.

Crime of hand, by wounding, i.e. persons. Or stealing, i.e. 'seds.' Or misusing, i.e. of the gold, of the iron, of the silver; or evil using, in loosening or breaking. Crime of foot, by kicking, or moving to do evil deeds, i.e. to go near, i.e. or going to do evil deeds whether far or near; or going to do evil, and not *necessarily* to a distance. Crime of mouth, in eating stolen things, i.e. by eating illgotten things, i.e. stolen things. Crime of tongue, by satire, slander or false witness, i.e. betraying, or the full satire, or whatever kind of satire it may be, i.e. the 'glamh dicenn,' i.e. giving a bad name or a nickname. Crime of eye, by observing or *looking on at an evil deed*, i.e. his eye upon a particular person, i.e. to look on at a distance. Or observe an evil deed, i.e. whether the looking-on was from afar or near.

For there are four lookers-on with the Feini, each of whom is different: a looker-on of full fine, a looker-on of half fine, a looker-on of one-fourth fine, and a looker-on who is exempt. A looker-on who incurs full fine, is a man who instigates and accompanies and escorts and exults at his deed in the territory, but who has not inflicted the wound with his own hand.

DISTRESS. Sellach doṛlī leth fíachu ní tairdelbai, ní goin, do
gní gnímu olchena, leth fíach fíair.

Sellach doṛlī cethramthain feich, ní tairdelbai; ní
dona ní don[á] gnímaib feo, áct do caemtet nama,
ocur naḍ nupṣair, ocur na tēppairṣ.

Sellach fían ní tairdelb, ní dene ní dī naib gní-
maib feo, ocur ṡaibef oca cáé nírt ocur cach foluḍ,
acht do caemtet á heplinn co innill, co netarṡcarao
fíuu i n-inill.

Ḃit fellais fíana and chena, .i. cleirṡ, ocur mna,
ocur mec; ocur aer naḍ meirí gona ná anacal ná
upṡair, ocur eccuinḍ ocur epcuinḍ.

Ár atáa ceirṡ fellais lá Féine, .i. atait ceirṡ fúltais ḡa
nairneisinn in Feinechar.

Cinṡur po foich lan fíac fop in fellac lán? .i. leḡ fíair ar
teḡ co maigin ocur ḡuḡraḡt marbḡa aici, ocur cethruime fíair
ar fellceḡt, ocur cethruime eile ar coimitecht i muṡ leo i
n-inill; cethruimi dona fop in fellac leḡi ar feilleceḡt, ocur
cethruimi ar coimiteḡt amuis i n-inill. Cethruimi dono fop in
fellach cethramthan ar coimitecht amuis ocur ní caemnacair
anocol; connecait imurpo in ḡair eile, ocur amuis bīr in fellac
O'D. 111. leḡe, ocur in fellac cethramḡan, [tall fopceuir fellais lán.]

Sellac doṛlī lan fíachu, .i. fellac tuillir no airleṡisṡir lanao
fíach. Fop tairdelba, .i. ḡuḡraḡt marbḡa oca, .i. ḡo ní in tairdelb
tall iṡir ná tiṡib á raḡ ḡicḡ amach, .i. ḡul co maigin no in timṡaoḡ.
Ocur conimteḡ, .i. amach, .i. co haḡ in marbḡa, .i. bīr ina comiteḡ oc
ḡenan in marbḡa. Ḃo comḡḡt, .i. leo iarf an marbaḡ o maigin
amach. Ḃuaoṡair á gnim i ṡuaḡḡ, .i. buaoṡiḡḡ fe in gnimṡao fín
ir in ṡuaḡ.

A looker-on who incurs half fine is he who does ^{DISTRESS.} not instigate, does not wound, but does all the other acts, by which he incurs half fine.

The looker-on who incurs one-fourth fine does not instigate; he does not do any of these acts, but accompanies only, and does not prohibit, and does not save.

The looker-on who is exempt is he who does not instigate, who does not commit any of these acts, and who brings against them all his strength and resources, but he accompanies them from an insecure place to a place of security, and separates from them in that place of security.

There are also other lookers-on who are exempt, i.e. clerics, and women, and boys, and people who are not able to wound or protect or forbid, and imbeciles and incapables.

For there are four lookers-on with the Feini, i.e. there are four eye-witnesses which the Fenechus mentions.

How does full fine come upon the full looker-on? i.e. half upon him on his coming to the place with the intention of killing, and one-fourth upon him for looking on, and the other fourth for accompanying them outside to a place of security; there is also, upon the looker-on who incurs one-half fine one-fourth fine for looking on, and one-fourth for accompanying them outside to a place of security. There is also one-fourth fine upon the looker-on who incurs one-fourth fine for accompanying them outside when he cannot protect; but the other two can *protect*, and the looker-on who incurs half fine, and the looker-on who incurs one-fourth fine are found outside, the looker-on who incurs full fine inside.

A looker-on who incurs full fine, i.e. an eye-witness who deserves or merits full fine. The man who instigates, i.e. who has an intention of killing, i.e. he causes the instigation within between the people of the house by saying "come ye out," i.e. going to the place or having the intention. And accompanies, i.e. out, i.e. to the place of the killing, i.e. who is in their company when they commit the killing. And escorts, i.e. who goes along with them, after the killing, out from the place. Exults at his deed in the territory, i.e. he boasts of that deed in the territory.

DISTRESS.

Mat cuirboi ocuf per laime, oi cumail oirui ocuf cumail aethgina po per laime derge laef na gona ano, ocuf da cumail por pellac lanpiachach, 7rl. Manbet cuirboi, ac̃t na pellac nama, tri cumala oipe, ocuf cumail aethgina por in pellac lanpiachach, a let por in pellac letpacaac̃.

1 tuait̃h, .i. po cept̃ ilach. Nio goin a lam, .i. do gend̃ da poir̃io. Seilach doir̃i leth̃ piach̃u, .i. tuil̃ir no aip̃it̃nigir let̃ piach̃, .i. amuis̃ p̃it̃h, ocuf ni suth̃pacair̃ mar̃baō. N1 tair̃oel̃ba, .i. noco teit̃ co maigin, noco deim in tim̃paoũgaō ar̃ meñmain. N1 goin, .i. ni oingne goin ce do poir̃io. Do gni gnima ol̃cheña, .i. co nim̃tet do caom̃teit̃ ocuf buar̃aig̃ter̃ a gnim, .i. caim̃teēt̃ amuis̃ ocuf p̃ellig̃it̃, .i. let̃ coir̃poipẽ p̃air̃ cen mot̃a in aeth̃gin. Seilac̃ doir̃i ceth̃ram̃t̃h̃aiñ p̃eich̃, .i. tuil̃ir no aip̃it̃nig̃er̃ ceth̃raimẽ piach̃. N1 tair̃oel̃ba, .i. noco deñano in tair̃oel̃b, .i. t̃ul̃ co maigin, .i. ni deim in tim̃paoũgaō ar̃ meñmain. N1 deña ni doña gnimaib̃ p̃eo, .i. do caim̃teēt̃, no do tair̃oel̃ib̃, na guin, na ilac̃, .i. ni caem̃nacair̃ anac̃al. Ac̃t do caim̃teēt̃ nam̃a, .i. ac̃t abeēt̃ ina coim̃teēt̃ nam̃a oc̃ deñam in mar̃b̃eā, oēa eip̃iñoill̃ cu hiñill̃, .i. in a p̃iaōñaig̃e. Nao nup̃gaig̃, .i. o b̃reit̃ir̃, no co na ñir̃t̃, .i. nao p̃op̃ocair̃. Na t̃ep̃aig̃, .i. o gñim̃paoũib̃ ce do ip̃ao, .i. co na p̃och̃raite, .i. ni p̃op̃ aig̃e oia t̃ep̃baib̃. N1 deñe ni oiñaib̃ gñimaib̃ p̃eo, .i. do tair̃oel̃ib̃, no do caim̃teēt̃, ac̃t o ēa eip̃iñill̃ co iñill̃. Gaib̃er̃ oca, .i. ar̃ t̃ual̃g̃ur̃ p̃eiñ. Cach̃ p̃ol̃uo, .i. aoũal̃g̃ur̃ ñeich̃ eile, .i. a p̃och̃raite ñir̃t̃. Ac̃t do caim̃tet̃ a h̃ep̃liñn co iññill̃, .i. a baile a ñoep̃na in mar̃baō co p̃iēt̃aoar̃ co hiñill̃, ocuf ip̃ ime po ba uair̃ na caem̃nacair̃ p̃cap̃aō p̃riu a ñeip̃iño. Dit̃ p̃eilaig̃ p̃lana, .i. cia co ñir̃t̃aig̃ anac̃al. Chena, .i. cen mot̃a p̃iñ. Cl̃eip̃ig̃ ocuf m̃na ocuf mec̃, .i. ni et̃ait̃ guin ar̃ a t̃p̃uag̃e ocuf ar̃ a t̃laite, ocuf ni cuim̃cit̃ anac̃ul̃. Nao meip̃i gona, .i. o laim̃. Na anac̃al [i. o gñim̃paoũib̃. Nao nup̃gaig̃], .i. o b̃reit̃ir̃ ni deñtar̃ p̃op̃na cia b̃eair̃t̃. Ec̃c̃uiño, .i. na meic̃ beca no m̃ir̃. Ep̃c̃uiño, .i. na p̃eñop̃aig̃ no bailẽoag̃.

O'D. 110.

O'D. 110. Ac̃t̃ait̃ ceth̃ri p̃ellaig̃, 7rl. Se cumala oipe poim̃nt̃er̃ ruñn, .i. cumal [co let̃ por per laime, ocuf cumail] co let̃ por per

¹ He.—The looker-on who incurs full fine.

DISTRESS.

If he be in participation with the perpetrator, there shall be two 'cumhals' of 'dire'-fine and one 'cumhal' for restitution upon the man of the red hand who inflicted the wounds, and two 'cumhals' upon the looker-on who incurs full fine, &c. If he be not a participator, but only a looker-on, there shall be three 'cumhals' of 'dire'-fine, and one 'cumhal' of restitution *upon the man of the red hand who inflicted the wounds, and one 'cumhal' upon the looker-on who incurs full fine, and one-half upon the looker-on who incurs half fine.*

In the territory, i.e. he raised the shout.² Who has not inflicted the wound with his own hand, i.e. he would have inflicted a wound if he had reached *the place*. A looker-on who incurs half fine, i.e. who deserves or becomes liable to half fine, i.e. he was found outside, and he had not the intention of killing. He does not instigate, i.e. he does not go to the place, he does not form the intention in his mind. He does not wound, i.e. he does not wound though he has come. Does all the other acts, i.e. he goes, he accompanies, and exults at his deed, i.e. to accompany outside and to look on, i.e. there is half body-fine upon him besides the restitution. The looker-on who incurs one-fourth fine, i.e. who deserves or merits one-fourth fine. He does not instigate, i.e. he does not cause the instigation, i.e. to go to the place, i.e. he does not form the intention in his mind. He does not commit any of these acts, i.e. either accompanying, instigation, wounding, or exultation, i.e. he was not able to protect. But he accompanies only, i.e. to be in their company only while committing the killing, *and while going from an insecure to a secure place, i.e. in his presence*. Who does not prohibit, i.e. by word, or to the best of his ability, i.e. who did not warn. Who does not save, i.e. by deeds, though he were able, i.e. by his strength, i.e. he does not save through indifference. Who does not commit any of these acts, i.e. by instigation, or by accompanying, except from a place of insecurity to a place of security. Who opposes them, i.e. himself. All resources, i.e. by means of others, i.e. the power of his forces. But he accompanies from an insecure place to a place of security, i.e. from the place where the killing was committed until they reached a place of security, and the reason that he did so was because he was unable to separate from them in the insecure place. These are *also* lookers-on who are exempt, i.e. even though they could protect. Also, i.e. besides the above. Clerics, and women, and boys, i.e. they are not able to wound in consequence of their insignificance and their powerlessness, and they are not able to protect. Who are not able to wound, i.e. by hand. Nor protect, i.e. by deeds. Who do not forbid, i.e. by word, it would not be done for them though they should request it. Imbeciles, i.e. little boys or lunatics. Incapables, i.e. the old men or madmen.

There are four lookers-on, &c. Six 'cumhals' of 'dire'-fine are divided here, i.e. a 'cumhal' and a half upon the perpetrator, a

² *Shout*.—O'D., 109, reads: "he boasts of that as a victory in the territory, i.e. in his own territory."

DISTRESS. mbraith, ocur cumal co leť por fellac lan fiahać; tri ceth-
ruim cumale por fellac leťfiać; bó ocur tri rcrepall por
fellac cethramthan; bo ocur tri rcrepall iped tuarceit ann.
Tabair re rcrepall por in triar lain, ocur tri rcrepall por
fellac leťi, ocur rcrepall co leť por fellac cethramthan; teora
pinginne dec ocur leť pinginn iped tuarceit; re pinginne oib
do triar lain, ocur in fećmać pinginn do fellac leťi, ocur leť
pinginn do fellac cethramthan. Se pinginne ann iarum; in
cuic fíleť ann cuic ranna dec do denam oib, da rann dec oib
por in triar lain, ocur a do por fellach leťi, ocur aen rann
por fellach cethramthan, conno bo ocur dairt ocur trian
pinginne, ocur in cuiceć rann dec do pinginn.

Mać cuiboiur iur fellach lain ocur leťi, ceitri cumala por
fellac lain, ocur da cumal por fellac leťi. Mać cuiboiur iur
fellac lain ocur cethramthan, iur cumal co cuiceć cumala por
fellac cethramthan.

Mać cuiboiur iur fellac cethramthan ocur leťi, iur cumal
por fellac cethramthan, ocur a do por fellac leťi.

- O'D. 111. 1c he in ro aithgabala tul dechmaići :—[aithgabail
arćo neime]; aithgabail ret co nim cloi oirći; aithgabail
O'D. 111. tobac dair cřich; [aithgabail poinćlethaić poinćleć
pine;] aithgabail poinćlethaić poinćleć tuatha; marb-
ćhobac; řlan ngeill; řlan nřill; aithgabail anřir.

1c he in ro aithgabala tul dechmaići, .i. acć ann řo na aithga-
bala arć ambi anćć dećmaiće iar na břeth por tullata; ocur řrać

¹ *Pinginn*.—The following table gives the proportions which satisfy the com-
putation in the text, viz. :—

1 cumhal	= 3 bo' or 3 cows of full legal value.
1 bo'	= 24 screpalls.
1 screpall	= 3 pinginns.
1 dairt	= 12 pinginns.

'cumhal' and a half upon the betrayer, and a 'cumhal' and a half upon the looker-on, who incurs full fine; three quarters of a 'cumhal' upon the looker-on who incurs half fine; a cow and three 'screpalls' upon the looker-on who incurs one-fourth fine; a cow and three 'screpalls' is what remains. Add six 'screpalls' for each of the three *lookers-on* who incur full fine, and three 'screpalls' for a looker-on who incurs half fine, and a 'screpall' and a half upon the looker-on who incurs one-fourth fine; there remain thirteen 'pinginns,' and a half 'pinginn,' six 'pinginns' of these for the three who incur full fine, and the seventh 'pinginn' for the looker on who incurs half fine, and half a 'pinginn' for the looker-on who incurs one-fourth fine. Six 'pinginns' afterwards remain; these are divided into fifteen parts, of which twelve are upon the three who incur full fine, and two upon the looker-on who incurs half fine, and one upon the looker-on who incurs one-fourth fine, so that he (*the looker-on who incurs one-fourth fine*) pays a cow, and a heifer, and the third of a 'pinginn,' and the fifteenth part of a 'pinginn.'¹

DISTRESS.

If there be participation between the looker-on who incurs full fine and him who incurs half fine, there are four 'cumhals' upon the looker-on who incurs full fine, and two 'cumhals' upon the looker-on who incurs half fine. If there be participation between the looker-on who incurs full fine and him who incurs one-fourth fine, a 'cumhal' and one-fifth of a 'cumhal' are upon the looker-on who incurs one-fourth fine.

If there be participation between the looker-on who incurs one-fourth fine, and the looker-on who incurs half fine, there is a 'cumhal' upon the looker-on who incurs one-fourth fine, and two upon the looker-on who incurs half fine.

These are the immediate distresses of ten days:—distress from a high dignitary; distress for 'seds' which should have been returned; distress for a levy carried over a boundary; distress on account of a fugitive who has absconded from his tribe; distress on account of a fugitive who has fled from his territory; death-levy; security of pledges; security of hostage; distress in ignorance.

These are the immediate distresses of ten days, i.e. these are the distresses on which there is a stay of ten days after being brought out imme-

DISTRESS. *feéta gēbur do dūine iŕ iŕle naŕ, ocuŕ na fátha ſin anuaŕ beiuŕ i co
decmuó. [Aethgabail aŕo neime, .i. aethgabail gabuŕ do neime áro
ſor tuílla ſor i mbuó anuó dechmuíde; gnaó feéta gēbuŕ don dūine iŕ
iŕle inár, ocuŕ na fátha ſin anuaŕ beiuŕ co dechmuíde; inbleoſuin
beiuŕ cu tŕeiuŕ; acŕa rochuíde beiuŕ cu cuicthe; ſéna ná oígeuŕ cu
dechmuíde.]*

O'D. 111.

*Sé huafal neime do ſime ſunn : ſiŕ, ocuŕ buiuſuío, ſile, ocuŕ
erroc, aŕchinnech, ocuŕ ollam gáſiŕ, ocuŕ cach cenó ſor a
memuŕ olchena.]*

O'D. 111.

*Aethgabail ſet co nimclo uilſi, .i. aethgabail gabuŕ imin ſet
ocuŕ imaiŕ claechló a uilſi im ſer mbuna a negmuíſ, ſet óna no aítne e,
ocuŕ ſo ſec in ti dá taca aŕ oin no aŕ aítne [i n-ainbſiſ ſiſ bunuío é];
ocuŕ nemneſam nom beiuŕ co tŕeiuŕ; ocuŕ nemmbet ina ſaioſuſ, no'ſ ſe
n-innſuſiſ, nom beiuŕ co cuicéi; ocuŕ ſena ná oígeuŕ nom beiuŕ co decmu;
ocuŕ uiglam ſet nom beiuŕ ſor tollatu.]*

O'D. 112.

*[Cio ſo deſa anuó aŕ in ſet nŕaiſi ſunnó? Iſ é in fáſ,
d'aítne a inuſiſiſ aŕ in ti ſo ſecc in ſet i n-ainbſiſ ſiſ bunuío;
ocuŕ cóſiſ cé ſo bet ſogeit ocuŕ bleſ do. No ſet comaiſiſ do
beiuŕ nech i nŕií, ocuŕ ní ſéuío in tí dá tabuſiſ cu n-aiobſiſuſhuſ
occa; anuó dechmuíde ſſiſſiſiſe ſor in tí ó tuc.]*

O'D. 112.

O'D. 112.

*Aethgabail tobaſ uaiſiſ, .i. in aethgabail toibſiſheſiſ tŕi in
ſiſiſ, .i. ſiſiſ beiuſiſ co decmuío i, ocuŕ ſiſiſ beiuſiſ ſor tollatu.
Aethgabail ſoinuſeſhaiſ ſoinuſeſa ſine, .i. in aethgabail
gabuŕ im cina in ſiſ ſine biſ aŕ in ſaoneola, ocuŕ do tŕi uſiſiſ iſiſ ſine
aſiſeſ; ocuŕ inbleoſuin iſ ſia nom beiuŕ co decmuío, ocuŕ uiglam ſet, no
uafal ſor iſiſ, beiuſiſ ſor tollatu. Aethgabail ſoinuſeſhaiſ
ſoinuſeſa tuafha, .i. aethgabail gabuŕ im cina in ti inuſiſheſiſ aŕ
ſaoneola iſiſ tuaf, ocuŕ do tŕi uſiſiſ iſiſ tuaf aſiſeſ; ocuŕ inbleoſuin
iſ ſia nom beiuŕ co decmuío, ocuŕ uiglam ſet, no iſ uafal ſor iſiſ nom
beiuŕ ſor tuílla. Maſbtohaſ, .i. aſaſ tŕi maſtohaſ áro, .i.
ſor tŕeiuſiſ, ſor cuicéi, ſor decmuío; gním aſſoit [ocuſ a ſiſiſ] ſor tŕeiuſiſ
iaſ ſet; dūine táfó [ocuſ a ſiſiſ] ſor tuí cuicéi; ſopaſ ſeſiſ [ocuſ a ſiſiſ]
ſor tuí decmuío.]*

O'D. 112.

*[Maſbtohaſ] .i. inuſiſ toibſiſheſiſ iſ in maſb [.i. colunnó éſiſ];
in coſſiſſiſheſiſ coſſiſſiſiſ aŕ decmuío, ocuŕ uiſiſ ice ſem; uaiſiſ*

diately; and one of the seven grades takes it from a person who is of lower *grade* than himself, and the causes above mentioned bring it to ten days. Distress from a high dignitary, i.e. a distress which is taken from a high dignitary immediately, on which there is a stay of ten days: *one of* the seven grades takes from a person inferior to himself, and the causes before mentioned extend it to ten days; the kinsman *being sued* extends it to three days; suing from many extends it to five days; denial that it is due, to ten days.

DISTRESS.

Six noble dignitaries are reckoned here:—A king, a brewy, a poet, a bishop, a herenach, and an ollamh of wisdom, and every superior generally.

Distress for 'seds' which should have been returned, i.e. a distress which is taken respecting 'seds' which have been parted with in the absence of the rightful owner, i.e. property that was lent or given in charge, and the person to whom it was given as a loan or in charge has sold it unknown to the rightful owner; and not being a thing of necessity, brings it to three days; and not having the property of his rank, or the period of suing, brings it to five days; and denial that it is due brings it to ten days; and 'dighlaim' of 'seds' causes it to be immediate.

What is the reason that there is a stay for the stolen 'sed' here? The reason is, to punish for his illegality the person who sold the 'sed' unknown to the owner; and it is just that *the expenses of* feeding and tending should be charged to him. Or it is the 'sed' of a neighbour that one gives in pledge, and the person to whom it is given does not know it until he is sued; there is a stay of ten days for suing the person by whom it was given.

Distress for a levy carried over a boundary, i.e. the distress which is driven across the boundary; the boundary brings it to ten days, and the boundary causes it to be immediate. Distress on account of a fugitive who has absconded from his tribe, i.e. the distress which is taken for the liability of the tribe-man who is a wanderer, and *it is taken* from three houses in the tribe which he frequents; and the most distant kinsman *being sued*, brings it to ten days, and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate. Distress on account of a fugitive who has fled from his territory, i.e. a distress which is taken for the liability of the person who is sued while a wanderer in the territory, and *it is taken* from three houses in the territory which he frequents; and the most distant kinsman *being sued*, brings it to ten days, and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate. Death levy, i.e. there are three death levies, i.e. upon three days, upon five days, upon ten days; an act of inadvertence, the proof of which is upon three days with time; secret murder, of which the proof is upon five days immediate; and an assault of anger, of which the proof is upon ten days immediate.

Death levy, i.e. the thing which is levied for the dead, i.e. 'eric'-fine for killing; the body-fine for intention has a stay of ten days, and that is the period allowed for the payment; for if it were dis-

- DISTRESS. — *damad athgabail ro gabta uime, rob anad fuirir po aigne nerim no nemnerim; ro bepa pena na olegur e co decmad, ocuf agpa for rocharde nom beir for cuicti, ocuf imbleogam nom beir co treiri; no dono cena, in trin don agra uil irin coirp-uir e compaiti ir do do beir ppegra sunn ir na athgabailib. Ocuf uime ro gabad in athgabail, ocuf nemneram no beir co treiri; nem [imbe] ina raibbri, no ir agpa for rocharde nombair co cuicti; ocuf pena na olegar nom beir co decmad; ocuf uiglam r'et, no uagal for irial, nom beir for tuillatu.*
- O'D. 113. *treiri; nem [imbe] ina raibbri, no ir agpa for rocharde nombair co cuicti; ocuf pena na olegar nom beir co decmad; ocuf uiglam r'et, no uagal for irial, nom beir for tuillatu.*

Slan ngeill, .i. colann epic in gell. Slan ngeill, .i. in plan n-eneclanne olgur a tuitim a gell dar cenn neic ar treiri; ocuf nembe ina raibbri, no ir agpa for rocharde nom beir for cuicti; ocuf pena na olegar nom beir co decmad; ocuf uiglam r'et nom beir for tuillata.

Cio fur napaar aithgabail cuicti in dul ir gnathu do gper oluar cach athgabail? Fobith na poe pechtæ itir dir i Maig inir. O tainic co tabairt a nairm doarb, acht riadna nama, do peirid ben occaib i maigin na poe, ocuf fuirir in anad forru. Arberit, mad mo cheile no be' and a tetad anad forarb. No an-paindre al an dalai nai, acht ir antra donon do boing; ir he a ler anar. Ainraire, olruide. Immanad din in poe, acht ni petatar cia badairer ara cupthe, co fuigled Conchubur imbi, ocuf Senchæ; co nimchomarcair Senchæ, cia ainn inna mna ro? Cuicti, ol ri, mo ainn ri. Immanad in poi, ol Sencha, in anmair ina mna co cuicti; ir de ata "ad bat fur Feiniu, manirad cuicti." Ir i Oris in ro ril for Cuicti.

¹ *Days.*—The word 'Cuicti' means five.

treſs that was taken for it, there would be a ſtay upon it according as it was a thing of neceſſity, or not of neceſſity ; denial that it is due would bring it to ten days, and ſuing from many would bring it to five days, and the kinsman *being ſued* would bring it to three days ; or, indeed, *according to others*, the third of the ſum due which is for the body-fine for intention, is what correſponds here to the diſtreſſes. And it is reſpecting it the diſtreſs is taken, and not being a thing of neceſſity brings it to three days ; not having the property of his rank, or ſuing from many brings it to five days and denying that it is due brings it to ten days ; and ‘dighlaim’ of ‘ſeds,’ or “chief from inferior,” cauſes it to be immediate.

DISTRESS.

Security of pledges, i.e. the ‘colann-eric’ of the pledge. Security of hoſtage, i.e. the full honor-price to which he is entitled for the forfeiture of his pledge given in behalf of a perſon has a ſtay of three days ; not having the property of his rank, or ſuing from many, brings it to five days ; denying that it is due brings it to ten days ; and ‘dighlaim’ of ‘ſeds’ cauſes it to be immediate.

Why is the diſtreſs of five days always more uſual than any other diſtreſs ? On account of the combat fought between two in Magh-inis. When they had all things ready for plying their arms, except a witneſs alone, they met a woman at the place of combat, and ſhe requeſted of them to delay, ſaying, “ If it were my huſband that was there, I would compel you to delay.” “ I would delay,” ſaid one of them, “ but it would be prejudicial to the man who ſues me ; it is his cauſe that would be delayed.” “ I will delay,” ſaid the other. The combat was then put off, but they did not know to what time it was put off, until Conchubhur and Sencha paſſed judgment reſpecting it ; and Sencha aſked “ What is the name of this woman ? ” “ Cuicthi,” ſaid ſhe, “ is my name.” “ Let the combat be delayed,” ſaid Sencha, “ in the name of the woman, for five days.”¹ From which is derived—“ The truth of the men of the Feini would have perished, had it not been for Cuicthi.” It is Brigh that is here called Cuicthi.

DISTRESS. Cio fpuir napaḡar, .i. cio fpuir napaḡithep ana cuicēi for in athgabail, .i. fpu ana fpu upoḡna; fpu upoḡna no piseō. Tuil ip ḡnathu do ḡnep, .i. in tuil ip ḡnathad do ḡnep na each athgabail ait no eadōa. Fobith na roe, .i. fon pat in comruis no piḡi, no no fairiḡi, no no fuaēthad ior in noir a Maḡ inir, ainm in inarō; no com e Conall Cernach ocuf laeḡaire duaradh inn rin. O tainic co tabairt a n-airm doib. Ach t pīaona nama, .i. noāa roibe fuprech aca ḡan comruis do denam aēt ḡan pīaonaire nama do beē aca. Do pēipio ben occaib i maḡin na roe, .i. tapruirar ben oḡa a comoḡar don pē comruis; com i ben Conculainn no beē ann, .i. Druḡi ingen Sencha, .i. Cuicēi ingen Senca; no com i Niam ingen Ceitrea. ḡuioḡiur, .i. no ḡuioḡeḡur em ana fupire. Arberet maō mo cheile no bet and, .i. no opuoirar da me mu ceile no beē and, ar pī, do beruno ana ar eiḡin foruib, muna dēpna pib cena. No ainhainn, .i. no anpānnir ar in dāra pēi oib, ar in brōbair ar Conall. Ach ip anōra, .i. aēt ip doilḡi don ti uil aḡ in tobac air epem, ip é a lēp anur ann ma da n-anta. Ainpaitre, .i. anpātra trāē, ol pī pē, ol laḡaire. Immanad, .i. no ana dēpēō dona comruis ipin pē. Ach ní pēatup, .i. aēt noco neḡuoir a pāo no cuireō oḡia anad. Co fuislēō, .i. do cuadōur a fuisill Senca ocuf Concubuir, ocuf no inuoiruoir atairmeḡe uime rin. Co nimchoimaircāir Senchae, .i. co no pīarpaiḡarar Senca aia ainm, ar pē, na mna do pāla cuḡib pēi in comairc do pinne ann, uair nob i a inḡin pēi i, noḡ pīal bui etuprua ocuf hi. Cuicēi, ol pī, mo ainm pī. Immanad in noi, .i. emtoiprim ar in comruis ar Senca, .i. muna roib [arōurc] oileḡō ann a ip pēō rin do pāla ann, ocuf ma no bui ip inann ocuf trēiri ar tēḡuiprin ruḡ no epuric tīr, ḡan a denam pē pē anma na mna ro.

O'D. 114.

O'D. 114. [Cio pō dēpa cūicēe pē tecmuirin na mnā runn, ocuf nach fuil aēt trēiri pē tecmuirin ruḡ no epuric tīr? Ip ē in pāt, no ḡabāō in comruic tīr, ocuf nochur ḡabāō runn; no ip inuno in cūicēi pī ocuf in trēiri fuil ip na dēctuib iar tecmuic ruḡ no epuric, .i. lāitū aicinta ocuf ceitḡri lāitū pāepna.]

Ip dē ata, .i. ip do ni hīpēi ata no epī a pīrinne o na Pēuib, no no eibī a pīrinne o na Pēuib, in ni no dēpōair muna tucta ana Cuicēi ar in athgabail, amail no ana in comruic ar Cuicēi do tacur cuḡi, .i. ip i pīr oḡ inuḡo ar a tucta ana cuicēi for in athgabail, no ar in comruis do tairmeḡe i n-ainm Cuicēi.

¹ *Heptiads*.—This is an interesting law tract, large fragments of which have been translated by Dr. O'Donovan. But a very perfect copy from O.D. 2,020-2,154 has been translated by Professor O'Curry. Its characteristic is that each of the subjects of which it treats has a sevenfold division. For instance: seven churches with the Feine; seven prohibited from contracting marriage; seven kings not entitled to honor-price; seven trespasses in co-tenancy not fined; seven grades incompetent to be witnesses; seven events which put off every battle; and a great variety of others.

Why is the distress, &c. i.e. why is a stay of five days attached to the distress? i.e. for stay for warning; for warning it was done. More usual than any other, i.e. always a more usual form than any other sudden or lawful distress. On account of the combat, i.e. on account of the combat which was fought, or agreed upon, or threatened between the two at Magh-inis, the name of the place; or these two were Conall Caernach and Laeghaire Buadhach. When they had all things ready for plying their arms, i.e. when they came to the *field* to strike each other with their weapons. Except a witness alone, i.e. there was nothing to delay them from engaging in the combat except that they had not a witness. They met a woman at the place of combat, i.e. a woman met them near the field of battle; it was the wife of Cuchullainn that was there, i.e. Brighi, daughter of Sencha, i.e. Cuicthi, daughter of Sencha; or it was Niamh, daughter of Cealtair. She requested, i.e. she entreated of them to delay. Saying, "If it were my husband who was there," i.e. she exclaimed, "If it were my husband that was there," said she, "I would force you to delay, if ye would not do so of your own accord." "I would delay," i.e. "I at least would delay," said one of the men, i.e. said the defendant, Conall. "But it would be prejudicial," i.e. "but it is difficult for the man who is suing me to delay; it is his cause that will be delayed, if delay be made." "I will delay," i.e. "I will delay, too," said he, i.e. said Laeghaire. *The combat was then put off*, i.e. they therefore deferred the combat in the field. But they did not know *to what time*, i.e. but they did not know how long it was enjoined on them to delay it. Passed judgment, i.e. they submitted to the adjudication of Sencha and Conchubhur, and they told *them* of their having been prevented respecting it (*the combat*). Sencha asked, "What is the name of this woman?" i.e. and Sencha asked "What is the name of the woman," said he, "who came up with you to stop the combat which was fixed on there?" (for she was his own daughter, and there was a veil between him and her). "Cuicthi," said she, "is my name." "Let the combat be put off," i.e. "let there be a stop put to the combat," said Sencha, i.e. if there were not established law this is what would happen there; but if there were, it is the same as three days upon meeting a king or a bishop, *as stated* below, and it would not be for the period expressed by the name of this woman.

What is the reason that there are five days on account of meeting the woman here, and that there are only three days on account of meeting a king or a bishop below? The reason is, the combat was entered into below, and it was not here; or, the five days here are equal to the three days which are *mentioned* in the Heptiads¹ upon meeting a king or a bishop, i.e. one natural day and four artificial days.

From which is derived, i.e. it is from this circumstance is *derived* that their truth would die from the Feini, or their truth would die from the heroes, i.e. the thing to which they would be entitled, had not a stay of five days been allowed for the distress, as the combat was put off on account of the coming up of Cuicthi, i.e. this is the perfect true rule by which a stay of five days is given for the distress, or for prohibiting the combat in the name of Cuicthi.

DISTRESS. [Muna roib árourc oligeò i rreò rin do rala ann], aét má
 O'D. 114. ro buí araruc oligeò ann, ir aihail rin do rala iao; no at
 O'D. 114. belá neétur in da [Feme] iar rir, .i. Conall ocur laetgair.

Cair-cio ar a neipinar athgabail? Nin. Ar inoi
 adgairter trebairé iar n-etrebairé, ar ní athgebad
 naé trebair a chennadach ar trebairi, maní tigré
 athgabail trebairé ocur adilce, ar ní ro threiríte la
 inoligeò nambercna, maní tigré athgabail trebairé
 do reit do bércna; conio de ar beap athgabail, ar
 ainoi adgairter torbae iar n-étórbu, main iar n-an-
 main, techt iar n-ditech, rir iar n-anfir, oligeò iar
 n-inoligeò, cept iar n-ecurp, techta iar n-etechtu, coir
 iar n-eoir, pecht iar n-anpecht; co tagair h-uile.

Cair-cio ar a neipinar athgabail, .i. comaircim cio ar a raiter
 iur in athgabail aét no ead. Ar inoi conao gairter trebairé,
 .i. ar inni gabur i co oligech, .i. gill ocur aicir a gabala anora. Iar
 n-etrebairé, .i. in a nemgabail gur trar. Ar ní aithgebad
 naé trebairé, .i. noá n-uair aignema naé úine trebair a cenn
 iacha [.i.] a cenn, a perainn ar trebairé do dena. Maní tigré, .i.
 muna tigré in gabail aét no ead trebair réo do ina a oligeò adlaig.
 Ar ní ro threiríte, .i. uair noé n-oingne naé am co trebair la
 inoligeò in toroch berca ro bui remuinn gur trar. Main tigré,
 .i. muna tigré in gabail aét, no ead trebair ro da rairichin do reir ba
 rir gnae no aibin. Conio de ar beap athgabail, .i. conio de rin
 raiter no aignether in gabail aét no ead, .i. a nemgabail gur trar.
 Torbae iar n-étórbu, .i. a gabala anora. Main iar n-anmain,
 .i. gan oligeò do améain. Techt iar n-ditech, .i. techtuó piach
 arer neme ro; a gill anora, .i. techtu a gabala; no iar nemdenam gur
 trar. Rir iar n-anfir, .i. ririnne a gabala anora iar n-anfir a
 nemgabala gur trar. Oligeò iar n-anoligeò, .i. a gabala anora
 iar n-inoligeò a nemgabala gur trar. Cept iar n-ecurp, .i. ceptu
 agabala anora iar n-egorp a nemgabala gur trar. Techta iar
 n-etechtu, .i. oligeò a gabala anora iar n-inoligeò a nemgabala gur

If there was not established law this is what would happen, DISTRESS.
but if there was established law, they should be regulated according
to it; or, either of the two men would have perished in truth, i.e.
Conall or Laeghaire.

Question.—Why is distress ('athghabhail') so called? Answer.—Because security is obtained after insecurity, for no surety could recover his land given as security, if distress for security and guarantee did not come to his aid, for it could not be settled on account of the illegality of false 'bescgna,' if the distress from a surety did not come to relieve the 'bescgna;' hence it is called 'athghabhail,' because through it advantage is obtained after disadvantage, property after the absence of property, possession after non-possession, truth after untruth, legality after illegality, justice after injustice, lawful possession after unlawful possession, right after wrong, order after disorder; all which are obtained.

Question.—Why is distress ('athghabhail') so called? i.e. I inquire, why is it called the distress quick or legal? Because security is obtained, i.e. because it is lawfully obtained, i.e. a pledge and a hostage for taking it now. After insecurity, i.e. for not having taken it before now. For no surety could recover, i.e. for no surety could recover his 'cenn iatha,' i.e. his field, his land, which he had given up in going security. If distress for security did not come, &c. i.e. unless this quick, lawful, and proper distress came to his relief respecting the right to which he is entitled. For it could not be settled, i.e. for it could not be properly done at any time on account of the illegality of bad 'bescgna' which was mentioned above. If the distress did not come to relieve, i.e. unless this quick, or legal and proper distress should come to his relief, according to the good and beautiful knowledge. Hence it is called 'aithghabhail,' i.e. hence it is called or denominated the quick or lawful seizure ('aithghabhail'), i.e. from its not having been before taken. Advantage after disadvantage, i.e. advantage of taking it now. Property after the absence of property, i.e. without ceding one's rights. Possession after non-possession, i.e. legalization of debts, which were hitherto withheld; there are pledges now, i.e. the legalizing the seizure; or, after not having done it hitherto. Truth after untruth, i.e. the truth of seizing it now after the untruth of not seizing it before now. Legality after illegality, i.e. legality of taking it now after the illegality of not having taken it hitherto. Justice after injustice, i.e. the justice of taking it now after the injustice of not having taken it hitherto. Lawful possession after unlawful possession, &c. i.e. the lawfulness of tak-

DISTRESS. **τράρτα.** Coip iap n-ecoip, .i. a gabala, .i. in conair fuigill ip coip naécomairc anopa iap négcóip a nemgabala cur trarτα. Recht iap n-anrechτ, .i. oipatao anopa iap nemoipatao cor trarτα. Co τaγaι b huile, co gaibter pin uile ap in ngabail aie no egota.

Ar an athgabail ip ainm coitcheann do each aruch fupir tobug cach a ler. Athgabail in pin ad penar po pio, ad penar olcc annuiniб, ad penar maich muiniб, gaibter a cin in cach cintach. Gaibio fer fupir a fuachar eiraioc.

Ar an athgabail, .i. ap in ni ip ainm coitcenn do cae fupir oğ perir toibgenn nee in ni oigupir do perir oipatai, .i. athgabail in ni pin. Cio pe ni tper a toibgenn cae coma athgabail ba paiti fupir. Ao penar po pio, .i. ahtairgiteper maie don maieib. Ao penar olcc annuiniб, .i. ahtairgiteir ole don ti na denano maie da muinaib. Gaibter a cin cae cintae, .i. gaibter gaie cintae ina cina, in tan nae pağa epic. Gaibio fer fupir a fuachar, .i. gaibio in per fupir noentap in fuachtain epic a cein po gabur do.

O'D. 115. Cair cio ap a nepnar cethipylcht for [athgabail.] Ar mti ap cetharota do da pet poda pera, .i. cinuio iap tuipriu ocur cin iap cinuio, faili iap cin, apuio oigio iap faili, ocur eluio oigio iap n-apuio, ocur ionaidiu fiaio fiaionairib.

Cair, cio ap a nepnar, .i. [comair] cin cio ap a paiter no cio ap a n-airnetep cetharfaileet, no cethie airner no cethie gneiti for in ngabail aie no egota. Ar in oip ar cetharota, .i. ap in ni ip cetharota ip nemteetach pe na gabail, .i. fupirupir a gabail. Cinuio iap tuipriu, .i. geinemain do o maithir iap na tuipriu o achar. Cin iap cinuio, .i. cin do denum do iap na geinemuin o maithir. Faili iap cin, apuio oigio iap faili, .i. apa do tabairt ap [o pechemuin toiceota] in oigio iap faili do denum um cina pin cin ic. Eluio oigio, .i. elo do leca um oigio iap tabairt apa uime. Ocur ionaidiu fiaio fiaionairib, .i. ocur ap nembet do petem toiceota a n-upnaro a fiaonair fiaoin co moirac.

O'D. 116. [Ar cetupir pin ip pe biuobuio, ocur a tri pe pechemuin toicheota. Ip iat na cetupir ip pe biuobuio, cinuio iap tuipriu,

ing it now after the unlawfulness of not having taken it hitherto. Right after wrong, i.e. of taking it, i.e. the path of judgment which is just for suing before a judge now after the injustice of not having taken it up to this time. Order after disorder, i.e. right rules now after wrong rules hitherto. All which are obtained, i.e. so that all these are obtained by the quick or lawful seizure.

For distress ('athghabhail') is a general name for every security by which every one recovers his right. 'Athghabhail' is that which renders good to the good, which renders evil to the evil, which renders good to the good, which takes the guilty for his guilt. The man who is attacked obtains 'eric'-fine.

For distress ('athghabhail') i.e. because it is a general name for every true perfect method by which one recovers what he is entitled to according to rectitude, i.e. that thing is 'athghabhail.' Whatever method it may be by which one recovers may be called 'athghabhail.' Which renders good to the good, i.e. good is rendered unto the good. Renders evil to the evil, i.e. it renders evil to the person who does not do good with his possessions. Which takes the guilty for his guilt, i.e. every guilty person is taken for his guilt when 'eric'-fine is not obtained. The man who is attacked obtains 'eric'-fine, i.e. the man against whom the attack is made receives 'eric'-fine according to the extent to which he has been injured.

Question.—Why is the distress termed four-fold? Because it is four things that happen to him, *the defendant*, before a person takes it, i.e. birth after conception, and crime after birth, neglect after crime, notice of law after neglect, *to which are added*, evasion of law after notice, and waiting before witnesses.

Question.—Why is the distress, &c., i.e. I ask why is the quick or lawful distress called, termed, or denominated quadruple, four-fold, or of four kinds? Because it is four things, &c., i.e. because four things precede its taking, or before its taking can be effected. Birth after conception, &c., i.e. his birth by his mother after conceiving him from his father. Crime after birth, i.e. crime is committed by him, *the defendant*, after being born of his mother. Neglect after crime, notice of law after neglect, i.e. the plaintiff to serve notice of law upon him after his having neglected to respond in respect of that crime, without payment. Evasion of law, i.e. to evade the law after notice being lawfully served upon him. And waiting before witnesses, i.e. the neglecting to wait by the plaintiff before witnesses in a proper manner.

Four of these appertain unto the defendant, and three to the plaintiff. The four which appertain unto the defendant, are birth

DISTRESS. ocur cin iar cinuud, ocur faille iar cin, ocur éllóó dligríó iar n-apadó. Ír iat ná trí ír ne fechemuin toicheoda, cinuud iar tuirciu, ocur apuó iar faille, ionuóí fía fíadnuib.]

Ocur ar inó h1 it ceteora athgabala gairtír ann, .1. Duine, ocur hiriu, ocur marbóilí, ocur beoceatúra.

Ocur robíó it cetheora fodlaí, ocur ceteora aithgabala for cach ae, for duiniu, for hirinó, for marbóilí, for beoceathraib.

Ocur ar inó h1 ar cetharóae fíur gairtíer aithgabail; cin, ocur gnímaí, ocur eirac.

Ocur ara inó h1 ar cetharóae co nogi aithgabail iarfuídiu: toxul iar neluó dligríó, comnaeth iar toxul, fíarc iar coimídeh, aurnaidé dligríó fíu foruý techtae
O'D. 118. [iar fíarc] co cuingelnuí coir in n-inbairó dligríó.

Ocur ar inó h1 ar ceatáróda fo fíera fon maní gelltar dí; fogeiltaó, ocur mbleiú, díctim, ocur dílrí co nóilmaine.

Ocur ara inó h1 ar cetharóda fíur ngairtíer athgabail: fíu, ocur dligríó, cept, ocur techta; [ocur coir naécomairc; ar in coir naécomairc ír ainm] coitcenó doib uile, du 1 mbeó coraí fechemoin fíu aitécomairc a bpeití don bpeithemuin.
O'D. 118.

Ocur ara inó h1 ar cetharóda conteitíhtais fon; cin ocur tobaó, fíaisí ocur inableogain.

Ocur ara inó h1 it ceteora eirca do cuirín dí feota cáó urcuinó; aitégin ocur díre, tairgílle ocur enec-lanó.

Ocur ar inó h1 it ceteora pírín fodlaí fíl forfuíóib, .1. lan ocur leth, trían ocur cethramthu.

¹ *Four things*.—Only three enumerated, the fourth is omitted both here and in O'D. 117.

² *Athchomharc*.—This was one of five forms of action or proceeding in the Brehon Laws. C. 13, 3391.

after conception, crime after birth, neglect after crime, and evasion of law after notice. The three which appertain unto the plaintiff are, birth after conception, notice after neglect, waiting before witnesses. DISTRESS. —

And because there are four kinds of distress taken, viz., man, and land, and dead chattels, and live chattels.

And because there are four divisions, and four *kinds* of distress for each, viz., upon man, upon land, upon dead chattels, upon live chattels.

And because there are four¹ things for which distress is taken: crime, and participation in deed, and 'eric'-fine.

And because there are four things which perfect the distress afterwards: carrying off after evasion, securing after carrying off, notice after securing, lawful waiting at the proper residence after notice with the proper securities in the proper places.

And because there are four things respectively charged upon it unless the pledge be given for it: *expenses of feeding*, and tending, delay in pound, and complete forfeiture.

And because there are four things to be observed in the taking of distress: truth, and law, justice, and right; and the right of suing before a judge; and right of 'athchomharc'² is a general name for them all, where both parties have a right of going before a judge for his decision.

And because there are four things for which it is levied: 'cin' (*one's own crime*), and 'tobhach' (*the crime of a near kinsman*), 'saighi,' (*the crime of a middle kinsman*) and *the crime of a kinsman in general*.

And because there are four 'eric'-fines for the 'seds' of every chieftain: restitution and 'dire'-fine, additional interest and honor-price.

And because there are four chief divisions made of them, i.e. full and half, one-third and one-fourth.

DISTRESS.

Ocur ar ino h1 it cétheora fine ata nedom con-beirac cinad caða bunadag: gelpine ocur deubfine, iarpfine, ocur ino fine.

Ocur ar ino h1 it ceteora relba bit for cach adgar ocur adgarper: relb fmi adardai, ocur relb flata ocur relb Ealra, ocur relb maithrai, no relb altrama; no bi co comraicet huile for oen; nom bi imbet a di, no a a tri, no nachae aenar nacha techta.

Ocur ar ino h1 do nairgella cach ara cethrai a coir comatcera fpu na cethri comatchiu ata nedom immiobiat fpu da taeb ocur fpu da n-aircino.

Ocur ar ino h1 it ceteora upradhar do cuirin: upradhar brata cai, ocur upradar cana, ocur aurpadar cairdi, ocur aurpadar fpu neimtiu.

Ocur ar ino h1 it ceteora arag fpu tobngiter na ceitri auradair; aithgabail fpu brata cai, giall fpu cain, aithe fpu cairdi, gell fpu neimtiu.

Ocur ar ino h1 it ceteora fodlai fil for gellab: lan gille, ocur lethgille, trian gille, ocur rmacet gille.

Ocur ar ino h1 it ceithri pechta no merrairget ar bretemnach: pecht naicned, ocur pecht petarluig, O'D. 124. [pecht fairde,] pecht nuðriadnair.

Ocur ar an1 ir cetharda conoige pect: fpu ocur gell, comic ocur comlaine; fpu fpu nartaidter bretemnach; geall fpu timargar a coruib bel; comic iar tairmtect; comlanad iar n-eipe pechta.

¹ *Gelfine*. The divisions of the Finè are noticed in detail in O'D. 1003.

And because the four nearest tribes bear the crimes of each kinsman of their stock: 'gelfine'¹ and 'derbh-fine,' 'iarfine' and 'indfine.' DISTRESS.

And because there are four who have an interest in every one who sues or is sued: the tribe of the father, the chief, the church, the tribe of the mother, or the foster-father; it may be that they all may be in one; it may be that they all may be in two, or in three, or one alone may have an interest in him.

And because every one gives pledges for his cattle in right of co-occupancy *of land* to the four neighbours next to him on the two sides and the two ends *of his land*.

And because there are four 'Urradhus'-laws recognised: the 'Urradhus'-law of Brathcai, the 'Urradhus'-law of 'Cain'-law, the 'Urradhus'-law of interterritorial law, and the 'Urradhus'-law of persons of distinction.

And because there are four securities by which these four 'Urradhus'-laws are enforced: distress *as fixed* by Brathcai, a pledge in 'Cain'-law, a hostage in interterritorial law, pledge in the case of persons of distinction.

And because there are four divisions made of pledges: full pledge, half pledge, one-third pledge, and 'smacht'-pledge.

And because there are four laws which are brought to bear upon judicature: the law of nature, the patriarchal law, the prophetic law, the law of the New Testament.

And because it is four things that perfect law: proof and pledge, payment and fulfilment; proof by which judgment is confirmed; pledge by which debt is secured in verbal contracts; payment after transgression; making reparation after violating the law.

DISTRESS.

Ocur ar in ní ír ceatarḁa ffuiri fuirḁmíḁter ríḁe :
elḁuin ocur toirḁíḁ, anfir ocur eirḁe, áḁt in eirḁe í
fíroḁ fḁḁal fon ; rop toirḁíḁ roba elḁuin.

Ocur ar in ní robḁur ceḁri uirḁi ro batar rop
furoḁru ḁlḁḁe : aon, ocur tḁeirí, cuicḁe, ocur ḁeḁmu,
O'D. 125. ḁenmo bí turbuirḁ, occur [fuirḁíu ḁal]

Occur ar in ní ro bui ceḁerḁlḁḁt a fḁḁra ḁo athḁa-
bail : occur ba aon ḁach athḁabail, ar ní fuilḁenḁ nech
cin arailḁ, áḁt a éinaḁ fḁḁeirí; ocur a fuil rop aoin,
ba ain rop uroḁru, a fuil rop tḁeirí, ba tḁeirí rop
uḁroḁru, ocur a fuil cuicḁi, ba cuicḁe fíu uroḁra, ocur
a fuil fíu ḁechmairḁ, ba ḁechmu rop uroḁra.

Oḁur ar in ní ír ceatarḁa fḁḁera fon : eirḁ-cianuḁ
fíac ocur aḁilḁene, .i. eirḁ-cianu crích, ocur toirḁíḁ,
ocur coibner, ocur fḁirḁbri no turba, o naigḁerḁraḁ
fḁeine cin cach comḁoḁuir rop arailḁ, amuil berḁer a
eirḁic ocur a ḁíba.

Ocur ata ḁí athḁabail fíḁ ḁa fḁeine : athḁabail cinḁa
[íḁ], ocur athḁabail inableoḁain.

[Ḵ]o aḁrlḁther anḁa rop athḁabala, ocur ḁa napa ḁo
cuirín ḁo cach athḁabail cen turbaḁ ocur ḁen eḁruḁ;
apaḁ cuicḁe ḁo fḁechemuin, ocur apaḁ ḁeḁmairḁe ḁo
fḁeine. Maḁ athḁabail inableoḁain ḁaibḁer ann, [r]o
teḁḁraḁ fom ceḁarḁlḁḁt in uḁroḁra ḁo athḁabail,
ocur ní ro teḁḁraḁ imurpo anḁa ná ḁíḁhmaḁḁa áḁt
ḁíḁhíu n-aoinḁ nama. Ḵo ḁḁer im ro emḁaḁ in ní

And because there are four things by which these DISTRESS.
 are regulated: cognizance and intention, ignorance
 and unlawfulness, except the unlawfulness^a which is ^a Ir. crimes
 and exemp-
 tions.
 full trespass; that which is intention is cognizance.

And because there are four periods for notice of law: one day, and three days, five days, and ten days, besides exemption, and for hosting in a territory.

And because there are four divisions of the notice of the distress: and every distress was of one day *anciently*, for no one sustained the liability of another, but his own; but *now* that which has a stay of one day, had one day's notice, that which has three days' stay, had three days' notice, that which has five days' stay, had five days' notice, and that which has ten days' stay, had ten days' notice.

And because four things cause this: remoteness of debts and intention, i.e. remoteness of territory, and desire, and relationship, and rich condition or exemption, by which the Feini charge the liability of each kinsman upon the other, in the same way as he obtained his 'eric'-fine and his inheritance.

And the distresses that the Feini have are two: distress from a debtor, and distress from a kinsman.

Stays were ordained for distresses, and two notices were appointed for every distress without exemption and without defect; a notice of five days to the defendant, and a notice of ten days in the case of the inferior grade. If it be distress on account of a kinsman that is taken, they (*the Feini*) legalized the quadruple division of the notice for the distress, but they did not legalize stays or delays in pound, except a delay in pound of one day only. This thing was, however,

DISTRESS. reit iarm, conaḁ ceṛpe anta, occur ceitḁi dicitmanḁ,
ocur ḁa h-apḁḁ.

Ḑo pḁḁ upposra caḁ aḁgabail la peine, aḁt nī po
car upposra caḁ aon paitlegairḁ, na ḁiḁorair upnai.
Cuiḁti fḁi fupposra ḁliḁe pīa n-aḁgabail ḁo pechemain,
maro rāpār upposra, co comuḁ caḁ a paitḁi fḁi ḁéall,
fḁi bḁeāt, fḁi coḁur, fḁi comāṁur, fḁi cūpa. Ar up aḁpe
ipḁerair cuiḁti fḁi conḁ cuinḁiger; īr ḁe po ceāḁ, [n]ī
paelair aḁgabail pīa cuiḁti, nī pūāḁir la poxul; ar up
ḁe po ceḁ, aṛṁpeḁ fūiri īr caḁ mīpāinne a moḁa.

Ar poḁarair dechmu ḁo peine pīachaiḁ a pīāḁain
pḁecnarair; arup dechmuḁ fḁi paitḁiḁ, ocur inbleoḁuin
coipnerāḁ pīe fḁi caḁ pāḁer cin.

Cīntāḁ caḁ pīe iar nelōḁ, iar n-apā, iar n-upposra
ocur iar n-īḁnuiḁ ḁliḁiḁ.

Ḑichceall cach neirīr; pīachaḁ cach polūḁ iar fīr,
iar n-apāḁ, iar n-upposra ḁliḁe, ḁen comḁeḁ fḁi
ḁicheach na pīacha a pēir cāich bēpa pīarḁa; caḁ coir
fḁi imḁenūḁ.

Cīpne a ṛpī imma ṛpenaiḁeḁ ar cach aḁgabail
inableoḁuin, fḁi a cīnneḁar ḁliḁe fḁi inḁrucur n-
inableoḁuin, arup inḁruic caḁ n-inbleoḁuin?

Tain, pāp, poḁur, co coingillib techta.

afterwards changed for ever, so that there are *now* DISTRESS.
four stays, and four delays in pound, and two notices.

Notice precedes every distress in the case of inferior grade, but no notice is served on a wanderer, or one who has no fixed residence. *Give* five days legal notice before distress be taken from a defendant, if notice be served at all, that he may have his property in readiness for a pledge, for judgment, for consultation, for adjustment, for contracts. Hence was said, "Five days for every sensible adult;" and hence was said, "Thou shalt not take distress before five days, thou shalt not carry it off by immediate distress;" and hence was said, "Debt is fastened upon it in the middle of the time."

A notice of ten days is served upon the tribe of the debtor in the presence of witnesses; for ten days *are allowed* for suing, and the nearest kinsman of his tribe is sued for his liability.

Every tribe is liable after the absconding *of a member of it*, after notice, after warning, and after lawful waiting.

Every act of neglect is a fault; every act of neglect is finable after knowledge, after notice, after warning of law, without competence to deny the debts according to *the decision of* him whose office it is to settle them; every one has a right to deny.

What are the three things by which the distress from the kinsman is made three-fold, by which a person's right is sought through the worthiness of a kinsman, for every kinsman is worthy?

Driving, notice, and pound, with lawful pledges.

DISTRESS.

Co toxluidéir, co coimuidéir, co farcuidéir, co aurnaidéir fíu in dhuic inableoguin? 'Do roxla triar do ceithiur.

Coir opo ura dlige dia lantar leir la tei[r]t do ghraduib aipeachta tiasdúir.

O tertiab coruib cenguir do gnim fíu tiasúid do coir a coingilla, nadmundaib, rachuib, riadnairé.

Pecem fomia feicheman fíu fíu aigúid.

Nad bi doffruithib fein riath, na riadnairi, na porur, na pechem fíu a tuibdenar.

Fuadach, comde, porur, farc ir zeib. Ní fuadaí na diorparc; ní porparc nad fuidé; ní fuigí nad ergeuin na bi merach rian, na fíretech; ní fuirgí nad geallad; ní geallad nad fuidé; ní fuigí nad oigí gnim fíu riachuib; fíretech, tásra, occur im ioteacht im airtad ai muaim pepe bretheman, co dicend ai ocur dílmaine cad coir.

Farc in dhuic inableoguin gen anad itir acé anra deitbire.

'Olomtar turbuir; a teirid anho: tubad fíu fo mendad; iarmoraét cuir, no coibdena; no gabala, no cimidí, no fíu muindtipe conla i n-ailéir, no coingí comna, no léga do neoch bír fíu bar, no breit roga

How is it carried off? How is it kept? How is notice given respecting it? How is it sought back with worthiness of the kinsman? Three carry it out to four persons. DISTRESS.

This is the proper order of the noble law if it be fully followed, by the evidence of which people may come before the grades of the court.

They go from proper witnesses to the deed to do which they came by right of their 'coingille,' guaranties, sureties, witnesses.

The law agent provided by the defendant must be according to the rank of the plaintiff's law agent.

Let not the surety, or the witness, or the pound, or the law agent by whom it is levied, be inferior to this.

Carrying away, guarding, pound, notice, are required. He cannot carry off who is not able to bind; he cannot bind who is not able to pass judgment; he cannot pass judgment unless he can distinguish who is not able to give security or guarantee; he cannot bind unless he give a pledge; he cannot give a pledge unless he pass judgment; he cannot pass judgment *of debt* unless he can complete the deed of true debts; guarantee, pleading, and for going to settle the contract according to the decision of the Brehon, until the suit is finished and payment properly made.

The lawful notice to the kinsman is to have no delay except the lawful occasion of delay.

The occasions of exemption are here set down; these are they: the attack of a host upon the house; pursuit of cattle, or a party; or the seizure *of cattle*, or a prisoner, or a member of a tribe having gone on a pilgrimage, or to obtain the communion, or a physician for a person on the point of death, or to give

DISTRESS. con nDeitbire; teiche gen ticeall do ceéruib, do porpuch do Duinib; cuing mna do mnai bir fpi uaithe; com-ruith fpi nech bir co talmuide; cuibrech dachachtaí; geall do incaib fpi nech na daim ceap: ingepc bpuhcán.

Aithepoch raí; claechlo airm no édaí; ol tige; aitepach dlui n-arra; gabail cuirc do fep ppepca fpi imbi coirc. Cach deirbair, cach turbuir co nDeitbire iar ndia ocu Duine, dlomtar píaðain fpi coimide eip coir.

Fpithpethar fapc fpiérlíet; dlomtar diaf lateip; tiasar do cum faíte fpi ara tip toxlaithep, do cum foruir iar fen fpi ar a feib flomnte. Dian fpi feirep, fapc tpep bpechep an ip neam i n-up. Co tep-zaire tpeoda gen foruir pechem, .i. cin fpi ro zaibtep, foruir fpi ngeibtep, pechem ar da labráthar.

Dlom dligi foruir fpi faíge fpi, fpi inDrucur nin-bleoguin, cin cach cincaí tpuin.

- C. 2007. Ocu faithe fpi fpiuimíðhep daingén ma [cuim-deada] cuair, gen cumapcc nilup cethra, eich, maipc,
C. 2700. muca, cairg, gabair; [bíð gach ae po leith ina cumann cóir].

- O'D. 116. Ocu ar in hi, .i. ar in ni ip cetheora gabala aie no egda. [Duine, .i. fe buiein im a cinuib fein, ocu im cinuib a compocair.] H-iriu, .i. a ferann. Marboil, .i. na maip aia uilep fe nech. Deoceatpa, .i. na beo ceira do gabair i n-athgabail.

Ocu robie ic cetheora poia, .i. fon raé ic ceíreora nece

notice of necessity; carrying off of cattle without concealment, persons swear to it; seeking a midwife for a woman in labor; struggling with an epileptic; securing a madman; *procuring* a pledge to protect against one who does not yield justice; preparing medicine *for the sick*. DISTRESS.

Changing twice: exchanging arms or raiment; taking a drink; changing the wisp of his shoe; getting a drink for a patient under a person's care. *For* every proof, every exemption on ground of necessity before God and man, witnesses are named after a just and proper manner.

Notice is sent along the track *of the distress*; two are mentioned along with the witness; they come to the green of the man from whose land *the distress* was carried off, afterwards to the pound of the man whose property they are stated to be. If the notice be truly given, the third word in order will convey it. Three things are to be announced at the residence of the defendant, i.e. the debt for which it was taken, the pound into which it was put, the law agent by whom it was taken.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued.

And the green into which it is put should have a fence all round, without intermixing various cattle, such as horses, mares, swine, sheep, goats; let each kind of them respectively be in its proper pound.

And because there are, &c., i.e. because there are four quick or legal seizures. Man, i.e. himself for his own liabilities and the liabilities of his kinsmen. Land 'Iriu,' i.e. his lands. Dead chattels, i.e. the dead things which are a person's property. Live chattels, i.e. the live cattle which are taken in distress.

And because there are four divisions, i.e. because there are four things



DISTRESS. ima fodeiglaíodher athgabail do gabail an athgabail, .i. a cin fein ocuf tri uídi inableoḡain. Ocuf ceḡeopa athḡabála, .i. na ceḡri petu, .i. pet aoini, ocuf pet tpeiri, pet cuicti, ocuf pet wechmaíde. For uuinu, .i. uaine do gabail a n-athgabail in tan naé fuil ni eile aḡi. For hiriuo, .i. fepann do gabail a n-athḡabáil. For beoceathraib, .i. for na ceḡra bro aḡi do gabáil a n-athgabail.

O'D. 116,
117.

[Leat ḡacha haḡgabála ma hinoligḡo aḡgabála, co ruice wech mbu do Ecluir, ocuf ní tḡet etuim (.i. ḡmaḡt) tar cúic bú do tuait cío im ní doḡli .xxiii. cumala. Maḡ cin apaḡ, cin troḡcuḡ gabur: ocuf ipbeir oḡo, cach uaine caithe doḡ li cumuil, cúic feoit a ḡmaḡt imiteḡta. Maḡ iar napuḡ ocuf troḡcuḡ imuprio, ip cúic feoit, ḡa tecuit ḡa ba, i n inoligḡo ḡaḡa athḡabála a mbeḡ ceitri ba; ocuf cío ní buḡ mó, ni tḡet tairip, .i. tar ḡa ba. Ma lua márt na ceitri ba in aḡgabail gabur ma napuḡ ocuf troḡcuḡ, .i. ip leḡ fuil ina ḡgabur im inoligḡo, ḡri ní hinganta a taburta ina ḡabála cin apaḡ, cin troḡcuḡ. Máḡ iar napuḡ ocuf troḡcuḡ; no oḡo it cúic feoit i n-inoligḡo ḡaḡ aḡgabála iar n-apuḡ ocuf troḡcuḡ, cío bec, cío móḡ, uair ní hinganta a tabuirt ip in mbec iná gabail ip in móḡ.]

Ocuf ar in hi ar ceḡharḡaḡa fpuḡ ḡaibḡheḡ athgabail, cin ḡri, .i. ar in ni ro ceḡeopa epnaile fpuḡ ḡaibḡheḡ in gabail aḡ no eḡḡa. Aithgabail cin, .i. in uuiní fodeim aonup. ḡnimai, .i. map aon ḡe neḡ eile. Cipaic, .i. tpe, .i. aḡḡina.

Ocuf ara inḡ hi ar ceḡharḡaḡa conoḡi, .i. ocuf ar in ni ro ceḡri epnuilí comlanuigḡheḡ iapam um a n-athgabail gabur im ib eḡḡa ipin. Toxul iar n-éluḡ, .i. toxal na athḡabála amaḡ iar leḡa elui in peteman toicheḡa innoḡigḡo don bḡbuiḡ. Comnaeth iar toxul, .i. a tabairt a cae cin manḡ ḡen bia ip in ḡuim fpu liar no ip in mbacnaca iar toxal a gabála. Farc iar coimḡeth, .i. farc na aḡgabála do bḡeit iar na tabairt a cae cen manḡ cin bia. Cuḡnaíḡe ḡliḡiḡ, .i. iar mbeḡ don petemai i n-upuḡaḡ co ḡliḡḡeḡ a n-apuḡ iar mbḡeḡ a fapc, .i. upuḡai in neḡ ḡleḡur ann ḡar a cenḡ, ḡella ocuf aḡḡi ip in n-apuḡ ḡliḡḡeḡ. Co cuinḡelnu coip, .i. cuḡ na coma tpebuḡpe ḡleḡur ḡi do ḡep coip do naḡmunnaib ocuf do naḡuḡuib, .i. in moḡ-ḡeḡeḡ. In n-inbaio ḡliḡi, [.i.] ip na inbuiḡ ata do ḡeḡeḡ ḡliḡiḡ.

Ocuf ar inḡ hi, .i. oḡur ar in ni ip ceḡarḡaḡa ḡreḡnaḡoḡheḡ upuḡai ann ḡo on. Mani ḡeḡḡeḡar ḡi, .i. muna tuctar ḡeḡḡeḡar a cenḡ im a fupluḡaḡo. Foḡeḡḡeḡaḡo, .i. in ni do beḡar ip in ni foḡeḡḡur in

¹ Three kinds. See page 259, where they are enumerated.

by which the distress is divided at taking distress, i.e. a person's own liability, and that of the three kinds¹ of kinsmen. And four *kinds of* distress, i.e. the four 'seds,' i.e. a 'sed' of one day, a 'sed' of three days, a 'sed' of five days, and a 'sed' of ten days. Upon man, i.e. a man, *himself*, is taken in distress when he has got nothing else. Upon land, i.e. land is taken in distress. Upon live chattels, i.e. the cattle which he has, are taken in distress.

DISTRESS.

The half of every distress is *the fine* for taking it unlawfully, as far as ten cows to a church, but 'etuin,' (i.e. the fine) does not exceed five cows to the laity, even for a case that would incur twenty-seven 'cumhals.' If it has been taken without notice, without fasting, *it shall be regulated by the law*, which says: "In every man-trespass which incurs a 'cumhal,' five 'seds' is the 'smacht'-fine for violating the law." But if after notice and fasting, five 'seds,' which amount to two cows, are the fine for the illegal taking of every distress up to four cows; and though it should be more, the fine shall not exceed this, i.e. two cows. If the distress taken before notice and fasting be less than four cows, there is one-half of it charged for illegality, for it is no wonder that this should be given for taking it without notice, without fasting. If it be after notice and fasting, *the fine shall be five 'seds,'* or rather five 'seds' are the penalty for the unlawful taking of distress after notice and fasting, be it large or small, for it is not more wonderful that it should be given for the small than taken for the large.

And because there are four things for which distress is taken, crime, &c., i.e. because there are four classes of things for which the quick or lawful distress is taken. Distress for crime, i.e. of the person himself alone. For participation in deed, i.e. along with another person. 'Eric'-fine, i.e. 'dire'-fine, i.e. restitution.

And because there are four things that perfect *the distress afterwards*, i.e. and because there are four things which afterwards complete the distress which is taken for these things. Carrying off after evasion, i.e. carrying off the distress after the unlawful evading of the plaintiff by the defendant. Securing after carrying off, i.e. bringing it along the road without fodder or food into a cow-shed or paddock after carrying off the distress. Notice after securing, i.e. to give notice of the distress after having brought it along the road without fodder or food. Lawful waiting, i.e. the plaintiff having lawfully waited at the residence of *the defendant* after having given the notice, i.e. he waits to get the thing to which he is entitled, in this case, for the distress, i.e. pledges and securities at the lawful residence. With the proper securities, i.e. with the security which is due thereupon by right of sureties and contract-makers, i.e. the seven persons. In the proper places, i.e. at the places which are fixed by law.

And because there are *four things, &c.*, i.e. and because four things are charged upon it here. Unless the pledge be given for it, i.e. unless a pledge be given for it to redeem it. *Expenses of feeding*, i.e. what is given

DISTRESS. athgabail amuith, .i. na meit. Ocur inbleit, .i. in ní do bearaí don
— luét um luad umri, po agne elana no neit elana. Dúitím ocur tóilrí,
.i. in ní doiomur a lobadói .i. na cuic reoit tet a lobadói, ar cach
laithé naigninná o tiucra amfíir lobéa. Co noilmaine, .i. tóilrí na
athgabala fein don fechemain toichead, cor tóilrí maine de .i.

Ocur ara inó hí ar cetharóda fíirí ngeibtheir athgabail;
fíirí, ocur tóilgeó, .i. ocur ar in ní ír cethí ernuile ar a ngeibtheir in
gabail at no eóda, .i. oíur ar in ní ír cethéora hefnuile ar a ngeibtheir
ar in cin im ar gabad in gabail at no eóda, fíirí ocur tóilgeó, 77. Coirí
n-athomairé, .i. ar in ní ír annm doib uile, .i. ír ler a fíirí in conair
ar a n-agera in cin im ar gabad in athgabail, in conair fuigill; ír
coirí n-athomairé. Du imbeé coraí fechemoin fíirí athomairé,
.i. du, baile no inao imbro na fechemain um in caingen a fíirí coirí re
fíiríraí a brete do breteíman.

Cio faé fo deira in conair fuigill do tabairt ar airo tóilrí ír
na athgabalaib ann fo, uair naáar conair fuigill don tiasctur
do gabail na athgabala? Íre in faé fo deira, maí ler in feche-
muin toírt a fíirí in conair fuigill ar a n-agera in cin ima
ngebaró in athgabail.

Ocur ara inó hí ar cetharóda conteitcheaig fon, .i. oíur ar in
ní ír cetharóda ima coitcennaróteir ann fo athgabail do gabail, .i. réc
cuicti no deémaróe. Cin, in cin do ní in duine buoen. Tobach, .i. in
tindleogain ír nera [cin a mic ocur a uí]. Saigí, .i. in tindleogain me-
— donach [.i. cin comfocuir co a rect dec]. Inableogain, .i. in tindleogain
O'D. 118. ír ríá, no cin, .i. rect aine, ocur tobaé, .i. rect tpeirí.
O'D. 118.

Ocur ara inó hí ír cethéora eirca do cuirín, .i. ocur ar in ní
ír cethéora eirca oirchóteir no tarpuirtar dó reoit cach uaral coónaró.
Oitígin, ocur oiré, tairgille, .i. in gell tairineé reéur nef na
reab oná no ariacti.

Ocur ara ní ír cethéora prumfóblai fíil fíiríraíob, .i. ar in
ní ír cethéora prumfóglai fíil fíirí ní eóda híirí. Lan ocur lech, tpi-
an ocur cethraimthiu. Lan, .i. ír in cet rect. Lec, .i. ír in rect
tanuiré. Trian, .i. ír in tpeir rect. Cethraimthiu, .i. doiríó cethruime
cubur bpaith.

Cetharóda na aithgína, .i. aithgín a feillaé bpi no cuíte; leé
aithgín a neógi boit, no meic, no mna inní; trian naithgína a
fíillaé feórain a cruo comcéra; cethruime gaé maírt muiníteir
a íleib: fíirí fíiríteir; no cethruime caé oirí no gab cuítech; no

¹ *Seventeen*. This number has reference to the divisions of a Finé. Vide O'D. 1003.

for that which the *animal taken in* distress consumes outside, i.e. the sacks of *corn*. DISTRESS. And of tending, i.e. the thing which is given to the people for minding it, according as it is a place from which it might escape or not. Delay in pound and forfeiture, i.e. the lessening of it by forfeiture, i.e. five 'seds' that are forfeited every natural day after the arrival of the time of forfeiture. Complete, i.e. the forfeiture of the entire distress itself to the plaintiff, so that it becomes his lawful property.

And because there are four things to be observed in the taking of distress; truth, and law, &c., i.e. because there are four conditions necessary to the quick or lawful seizure, i.e. and because there are four conditions upon which the debt is sued for which the quick and lawful seizure is made, "truth and law," &c. The right of suing before a judge, 'athchomharc' is a general name for them all, i.e. because it is a general name for them all, i.e. it is by it known the way in which the debt shall be claimed for which the distress was taken, i.e. the path of judgment; this is the right of suing before a judge. Where both parties have a right to appeal to the judge for his decision, i.e. the place, town, or locality where the parties to the suit are, about the contract from true knowledge to ask his sentence of the judge.

What is the reason that the path of judgment is brought forward at all in the distresses here, when it is not by the path of judgment people go to take the distress? The reason is, because the plaintiff likes to know the path of judgment by which he should sue for the debt for which he will take the distress.

And because there are four things for which it is levied, i.e. and because there are four things for which it is customary to take distress, i.e. a 'sed' of five days' stay or ten days' stay. Crime, 'Cin,' i.e. the crime which a man himself has committed. 'Tobhach,' i.e. the crime of the nearest kinsman, i.e. the liability of his son or his grandson. 'Saighi,' i.e. the crime of the middle kinsman, i.e. the liability of a kinsman as far as seventeen.¹ Kinsman, i.e. the farthest kinsman; or 'cin,' i.e. a 'sed' of one day's stay, and 'tobhach,' i.e. a 'sed' of three days' stay.

And because there are four 'eric'-fines, i.e. and because there are four 'eric'-fines fixed or given for the 'seds' of every noble chieftain. Restitution, and 'dire'-fine, 'tairgille,' &c., i.e. the interest which increases upon the 'seds' which are lent or borrowed.

And because there are four chief divisions made of them, i.e. because there are four principal divisions made of each of these particular 'eric'-fines. Full and half, one-third and one-fourth. Full, i.e. for the first 'sed.' Half, i.e. for the second 'sed.' One-third, i.e. for the third 'sed.' One-fourth, i.e. participation in crime incurs one-fourth.

The restitutions are four-fold, i.e. restitution for looking on at cattle on the brink of a river or pit; half restitution for the crime of an idiot, or child, or madwoman; one-third restitution for looking on at the stray cattle of the neighbourhood; one-fourth for every cow that is killed in a mountain: this is settled; or one-fourth restitution for every deer which is taken in a pit; or it is one-fourth resti-

DISTRESS. — Ծոնօ Եժրսւմե աւջնե քօր in քեր Կի Եժրսր աջ inժեւծիւրե տօրԿարօ.

Եժարօս inժիւրե : Նան ուիւրե 1 րէտ արաԿի րետաԿ, լեժ տիւրե inա տաւուրԿ, տրւան տիւրե Իր in էրքք րետ; ԾօրՆ Եժրսւմե ԵսԿսր ԵրաԿ.

Եժարօս in տարջնլ : Նան n-տիւր ար տի լաւտե Ծեւ, լեժ տիւր ար քե լաւտե, տրւան ուիւր ար Եւէր լաւտԿ, օսսր Եժրսւմի տիւր ար տր լաւտե.

Եժարօս նա enecլաննե : Նան enecլանն օօ նեժ 1 n-աւտիւր, լեժ enecլանն inա ԾերԵրաժեր աԿար, տրւան n-enecլաննի inա մաւ րօժ [no inա inջն], Եժրսւմե enecլաննե 1 n-սա. Եժարօս նա Եժարօս օօ Եժարօս քօր չաժ աե ա Եժարքնլեժ.

Օսսր ար Իժ Եժեօրա քնե, .i. ար in ու Իր Եժր քնոժ ԵանԵրսր Են in Եաժ Իր ԵօԵրսրա տօԿ ա Եսա. ՏելԵ քնի աԿարօս, .i. քնե աԿար ագա րեաԿօ. ՏելԵ րլաժԿ, .i. ա րլաժ ագա րելԵս. ՏելԵ եւաԼրա, .i. եջւիւր ագա րելԵս. ՏելԵ մաւտիւրա, .i. քնե մաԿար ագա րելԿօ. Ոօ րելԵ ալտրաժա, .i. in էի օօ ու in ալտրաժ ագա րելԿօ. Քօ Եի օօ ԵօմրաւԵժ, .i. քօ Եի սար 1 ԵօմրաւԵժ նա րելԵս քն սւլե քօր աօն տսւմե, .i. in inԵաժ Իր մաւ սրաժ. ImԵժ ա տի ոօ ա էր, .i. քօ Եի սար ա մԵի ա օժ տօԿ ագա րելԿօ, .i. քնա աԿար օսսր քնե մաԿար. Ոօ ա էր, .i. քնե աԿար օսսր մաԿար օսսր ա րլաժ. Ոօ նաԿաժ աեճար, .i. in եւալիւր ար 1 ուսլ ա յաւլէր, սար օօ շեջա տսւմե օօ Եեժ չան րլաժ, օսսր ոօժա շեջա ա Եեժ չան եջւիւր.

Օսսր արա inնի օօ յարջելա ԵաԿ, .i. ար in ու արա ԵսԵրտար չեալլ տօրտեժ տար Եենն ա Եժրաօ. Ա Եօր ԵօմաժԵրա, .i. քօ Եօմլլեժ in աժաԿսր Եօմլլօ օօ րեւր Եօր. Քրիւր նա Եւտիւր Եօմաւտիւս, .i. քն րնաԵժրա Եօմաւտիւժ աօ Եօմրա օժ քն Եիւր սւմե. Քրիւր օսա ԵաԵԵ, .i. in րաօ. Քրիւր օսա յարԵինն, .i. in չար.

Օսսր արա Իժ Եժեօրա սրաԿար, .i. օսսր ար in ու Իժ Եժեօրա րաւիւր տօրտեժեր ոօ տարաւտար. ԱրաԿար Երաժա Եա, .i. ա Են ա Երեւեմաժ Եա ԵանԵրեաժ սրաւր, .i. Իր րար արաւսր ա Են Իր in րաժնլ. Արաօս Եարտի, .i. Իր րար արաւսր ա Են նա րօջա օօ ուժԵր Իր in Եարօ. Ասրաօս քրիւր նեւտիւ, [.i.] քնոժեր տօԵաժ Եաժ Եերճա տօԿ քօ, օսսր տօԵջտեր օօ Եաժ արաժ տօԿ քօ լեժ in Եաժ Եերճա. Օսսր արա Իժ Եժեօրա արաժ քրիւր տօԵնջտեր, նա Եւէր սարաօս, .i. տօրտեժեր, ոօ տարաւտար, .i. նա Եւէր սրա[ալ]ւիւր Իր. ԱւտԵաԵալ քրիւր Երաժա Եա, .i. աԿաԵալ օօ չար սւմ in ու ոլեջսր ա մԵրեւեմաժ Եա ԵանԵրեաժ սրաւր. Ճալլ քրիւր Եան, .i. ա տօԵաժ օօ Ճալլ in ու ոլեջսր ա Եան. Աւտիւր քրիւր Եարտի, .i. ա տօԵաժ օսա աւտիւր in ու ոլեջսր

tution upon every man who is with four persons at a work of a DISTRESS.
beneficial character, though unlawfully done.

The 'dire'-fine is four-fold: full 'dire'-fine for the best 'seds,' half 'dire'-fine for the next to them, one-third of 'dire'-fine in the third 'sed;' participation in crime incurs one-fourth.

The 'tairgille' is four-fold: full 'dire'-fine in twelve days, half 'dire'-fine in six days, one-third 'dire'-fine in four days, one-fourth 'dire'-fine in three days.

The honor-price is four-fold: full honor-price is due to one for his father, half honor-price for his father's brother, one-third honor-price for his son or his daughter, one-fourth honor-price for his grandson. Four times four multiplied by four is upon each of them in 'cethairslicht.'

And because the four nearest tribes, &c., i.e. because it is four tribes that sustain the liabilities of every person that is related to them intimately. The interest of the tribe of the father, i.e. the tribe of the father has an interest in him. The interest of the chief, i.e. his chief has an interest in him. The interest of a church, i.e. a church has an interest in him. The interest of *the tribe of the mother*, i.e. the tribe of the mother has an interest in him. The interest of the foster-father, i.e. he who has performed the fosterage has an interest in him. It may be that they all may be in one, i.e. there is a time when all these interests may unite in one person, i.e. when he is the son of a native. Or they may be in two or three, i.e. there is a time two of them have an interest in him, i.e. the father's tribe and the mother's tribe. Or three, i.e. the father's tribe, and the mother's tribe, and the chief. Or each of them separately, i.e. the church after his going on a pilgrimage, for it may happen that a man may be without a chief, but it cannot happen that he is without a church.

And because every one gives pledges, i.e. because they give a relieving pledge for their cattle. In right of co-occupancy of land, i.e. the tillage in common is observed according to justice. To the four neighbours, i.e. to the four neighbours next him all around. On the two sides, i.e. the length. And two ends, i.e. the breadth.

And because there are four 'Urradhus'-laws, i.e. and because there are four 'Urradhus'-laws recognised or ordered. The 'Urradhus'-law of Brathchai, i.e. the liability is upon the surety according to the adjudication of Cai Cainbhreathach, i.e. it is upon him the liability will pass according to this rule. The 'Urradhus'-law of interterritorial-law, i.e. it is upon him the liability will go of the trespass which is committed against interterritorial law. The 'Urradhus'-law of persons of distinction, i.e. it is lawful to distrain in each 'besna' of these, and distress is taken from each surety of them separately in each 'besna.' And because there are four securities by which these four 'Urradhus'-laws are enforced, i.e. they are made obligatory or enforced, i.e. these four 'Urradhus'-laws. Distress as fixed by Brathchai, i.e. a distress which is taken for the thing which is due according to the judgment of Cai Cainbhreathach. A pledge in 'Cain'-law, i.e. to distrain the hostage for what is due in 'Cain'-law. A hostage in

DISTRESS. α ααρθε. *Seil fri neimthia*, .i. *seil don Eclair, ar ata nemtrena cur*
furin ní olisur. *Ruider tobais na mbeena rin.*

Ocur ara ic ceteora foðla fil for sellaið, .i. ar in ni if
 ceðri foðla fil for na sellib. *lan gille*, .i. *fri nepam iar mbreite-*
mur. *leð gille*, .i. *fri nem [nepam] iar mbreitemmur.* *Trian gill*,
 .i. α *n-urp[uið]ill.* *Smacht*, .i. *рмаæt gille feétmaró do rcu*
trioici in nepam, ocur α leð in nemnepam.

O'D. 120. [*рмаæt gill ecinnteð fri fuigell cuir ocur cunnurða etir iní*
if nepam ocur nað nepam, cið i Cáin cið i n-urpauð, friur in ní
if nepam ocur nað nepam do gatuib ocur bpauið ocur gonið,
гил., co techt nupfuigill, ocur рмаæt гил feétmaró fuioð ainn-
riðe. *leðgille fri ni nað nepam i cor ocur i cunnurð iar*
mbreitemmur, ocur langille fri ní if nepam ria mbreitemmur,
ocur trian gille iar mbreitemmur fri gata ocur gona, гил., cið
α Cáin, cið i n-Urpauð, aét Cain Adamnain. *Trian gille ria*
mbreitemmur inntriðe, ocur leðgille iarum, ocur lámgille ó
deoriúð ocur o tinnba, munab etrebuire; dia mbe, if for gne
gille catch aoin.

Langille fri romuine porepbut, ocur fri cach nepam toirciðe
iar mbreit, ocur leð gille ria mbreit, ocur trian gille fri rgar
trioice. *leð gille fri mucca rceo rercða iar mbreit, ocur trian*
ria mbreit, ocur рмаæt gille cinnteða do rgar trioicte.

Ocur na epnuile eile oilcena, .i. *fuigell gati, гил., рмаæt*
gille ecinnteða do rgar trioicte, рмаæt gille cinnteða ria
mbreit, ocur trian gille iar mbreit, etir Cain ocur Urpauð, aét
Cain Adamnain, ocur рмаæt gille cinoteða ocur trian gille ocur
leðgille irfuioð.

Cach fuigell cuir ocur cunnurða, ona ocur aétne ocur
airlicte, ocur cach ni if nepam toirciðe, muna be for uiul ocur
rena, if trian gille fri rcu trioicce, ocur leðgille ria mbreit
ocur langille iar mbreit.

Cáð fuigell cuir ocur cunnurða, ocur ona ocur aétne ocur
airlicce, ocur cach ní if nepam toirciðe, dia mbe for uiul ocur

¹ *Law of Adamnain.* The 'Cain Adamnain' is contained amongst the Brehon
 Law MSS., and has been translated by Dr. O'Donovan. *Vide O'D. 3874-3905.*

interterritorial-law, i.e. to distrain from the hostage what is due in the church, for what is due to it is sacred. It is lawful to distrain for these 'bescnas.'

And because there are four divisions made of pledges, i.e. because four divisions are made of the pledges. Full pledge, i.e. for an article of necessity after judgment. Half pledge, i.e. for a thing which is not an article of necessity after judgment. One-third pledge, i.e. in arbitration. Smacht-pledge, i.e. a 'smacht'-pledge of seven days to stop fasting for an article of necessity, and the half of it for an article not of necessity.

There is indefinite 'smacht'-pledge for the judgment of bargain and contract, both in the case of the thing which is an article of necessity, and that which is not an article of necessity, whether in 'Cain'-law or in 'Urradhus'-law, *as also* in the case of the thing which is an article of necessity or not an article of necessity for thefts, robberies, woundings, &c., until the passing of judgment, and 'smacht'-pledge of one-seventh therein. There is half pledge for a thing which is not an article of necessity in a bargain and contract after judgment, and full pledge for a thing which is an article of necessity before judgment, and one-third pledge after judgment for theft, wounding, &c., whether in 'Cain'-law or 'Urradhus'-law, except the law of Adamnan.¹ One-third pledge before judgment is in that (*the law of Adamnan*), and half pledge afterwards, and full pledge from a stranger and a pauper, unless he be without security; should he be so, it is after the manner of the pledge of every one else.

Full pledge for all rents that are due, and for every necessary of life after judgment, and half pledge before judgment, and one-third pledge for stopping fasting. Half pledge for pigs and barren animals after judgment, and one-third before judgment, and definite 'smacht'-pledge to stop fasting.

And the other cases in like manner, i.e. judgment of theft, &c. Indefinite 'smacht'-pledge to stop fasting, definite 'smacht'-pledge before judgment, and one-third pledge after judgment, both in 'Cain'-law and 'Urradhus'-law, except the law of Adamnan, in which definite 'smacht'-pledge and one-third pledge and half pledge are ordered to be given.

In every judgment of bargain and contract, of loan charge and borrowing, and every thing which is a necessary of life, unless it be under assertion and denial, there is one-third pledge to stop fasting, and half pledge before judgment, and full pledge after judgment.

In every judgment of bargain and contract, loan and charge and borrowing, and of every thing which is a necessary of life, should it be under assertion and denial, the seventh of 'smacht'-pledge is given

DISTRESS.

féna, iṛ rmaēt gille reētmuirō do rcur tṛoirēte, ocuṛ tṛian gille rīa mbreitḃ breite, ocuṛ lanḡille iar mbreitḃ breite.

Caē ruiḡell cuir ocuṛ cunnurēta, ōna ocuṛ aiēne ocuṛ airlicce, ocuṛ caē ní iṛ tainiri neruim toirētoi na bí fori diul na féna, iṛ rmaēt gille reētmuirō fṛi raeṛaō tṛoirēte, ocuṛ tṛian gille rīa mbreitḃ breite, ocuṛ leē gille iar mbreitḃ breiti.

Caē ruiḡell cuir ocuṛ cunnurēta, ōna ocuṛ aiēni ocuṛ airlicce, ocuṛ caē ní iṛ tánuṛe neruim toirētoe, dia mbi fori diul ocuṛ féna, iṛ rmaēt gille ecinnṛeēa da rḡneapull dēc fṛi ruarluccaō toirētoe ocuṛ rmaēt gille, reētmuirō rīa mbreitḃ breite, ocuṛ lanḡille iar mbreitḃ breiti.

Ḃreēt mḡata ocuṛ tuṛoirḡne ocuṛ raruḡēti, iṛ ramliurō iṛ rmaēt gille ecinnṛeēa m da rḡnepull dēc reētair rīa mbreitēm-nur, ocuṛ tṛian gille bí eṛir Cain ocuṛ urruṛar.

Má ḡeall ber airde māt a péch, ocuṛ foiche de don airṛet, ocuṛ ní bí fonairōm a tairice, iṛ diur cin a íc cé beē urain ann. Dia mbe fonairōm a tairice, iṛ íc m urain bíṛ ann, no iṛ a leē do icc.

Mā comárō fṛi riachairḃ, cé beē fonairōm cin co be, iṛ diur.

Mā írle māt a péch, iṛ tuilleō fṛur cur ub rīu a riacha, ce beē fonairōm cin co be.

Mā ḡeall ber áirde māt a péch, ocuṛ nṛat foiche de do airṛet, ocuṛ ní bí foḡnuirōm a tairic, iṛ icc m urain bíṛ and. Dia mbe fonairōm, a tairic uile, .i. annann amuil é réim, ocuṛ a péē dia éno.

Māo comárō fṛi riachairḃ, ocuṛ ní ḃruil fonairōm a tairice, iṛ a tuirim ina riachairḃ. Dia mbe fonairōm a tairice, iṛ annann amuil é réim, ocuṛ a péē dia éno.

Má írle māt a péē, ocuṛ ní bí foḡnuirōm a tairic, iṛ a diur ocuṛ tuilleō fṛur cur ub rīu a riacha. Dia mbe fonairōm a tairic, iṛ annann amuil é réim inn, ocuṛ péch dia cinn.

Māo amliuḡ do bérur na ḡealla ro co nairi uma, no óir, no airḡeat, no tiam ḡalur bunuio nor berā, iṛ icc na riāc.

Muna cinnṛer aite forruo, iṛ leē a ruachṛuna ina riachairḃ, ocuṛ tuilleō fṛur māo écin.

¹ *Extern*.—In transcript this is written 'vii,' a contraction for 'sect,' with a contraction for 'air' both together making 'sectair,' extern.

to stop fasting, and one-third pledge before passing judgment, and full pledge after passing judgment. DISTRESS.

In every judgment of bargain and contract, of loan charge and borrowing, and every thing that is next to a necessary of life, which is not under assertion and denial, one-seventh of 'smacht'-pledge *is given* to stop fasting, and one-third pledge before the passing of judgment, and half pledge after passing of judgment.

In every judgment of bargain and contract, loan charge and borrowing, and every thing next the necessary of life, which is under assertion and denial, indefinite 'smacht'-pledge of twelve 'screpalls' *is given* to stop fasting, and a seventh of 'smacht'-pledge before passing judgment, and full pledge after the passing of judgment.

In judgments of theft and robbery and violation, there is given uncertain 'smacht'-pledge of twelve 'screpalls' in the case of an extern¹ territory before judgment, and one-third pledge both in 'Cain'-law and 'Urradhus'-law.

If it be a pledge that is higher than the debt, and the act of God has overtaken it, and that there is no security for restoring it, it is allowable not to pay for its excess. If there be security for restoring it, the excess should be restored, or the half of it should be paid for.

If it (*the pledge*) be equal to the debt, whether there be security or not, it is right to *pay for it*.

If it be lower than its debt, an addition should be made to it until it is equivalent to the debt, whether there be security or not.

If it be a pledge that is higher than the debt, and that it is not the act of God that has overtaken it, and that there is no security for restoring it, the excess is to be paid for. If there be security, the whole is to be restored, i.e. a thing like itself, and the fines for it besides.

If it be equal to the debt, and that there is no security for the restoration of it, it is forfeited for the debt. If there be security for restoring it, a thing like itself *is to be given*, and the fines besides.

If it be lower than the debt, and that there is no security for the restoration of it, it is forfeited, and it is to be added to until it is equivalent to the debt. If there be security for restoring it, a thing like itself is to be given in place of it, and fines besides.

If these pledges be given along with articles of copper, or of gold, or silver, or if an old disease carry them off, the debts are to be paid.

If it were not agreed that the articles are to be given with them, half the injury to them will go against the debt, and an addition is to be made to it if necessary.

If it were agreed that the articles are not to be given along with them, the debt is to be paid for them, and they are to be restored though damaged. DISTRESS. —

If it be settled that these pledges are not to be used, and if they be used, there shall be five 'seds' or ten 'seds' for it.

If there be no agreement respecting the non-use of them, there shall be five half 'seds' or ten half 'seds' *for using them* in such uncertainty.

If the person who receives them is advised to use them, he is safe *in doing so*, unless the work has been excessive. If they have been overworked, they shall go for the debt, if they are equal to it. If they are not equivalent to the debt, it shall be as we have said. Or three things are the lenient penalty, i.e. forfeiture of the debt, if it be less than the value of the use of the pledge, or forfeiture of the increase of the body, or double the work.

If a pledge be given for debts, and that the animal given in pledge has young, if there be security for the increase, it must be paid. Though there should be no security, if there be acknowledgment of the payment every time that the claim is made, half the increase shall be paid. If there be neither security nor acknowledgment, nothing shall be paid but the pledge itself only; and the pledge is to be restored, though it be a pledge having increase; and if it should recover from any disease, none of the young which survive are to be left behind. But whoever of them stipulates for the increase, he shall have the debts with the increase. If there be no stipulation at all, it shall be restitution only.

If it be certainly an old disease *that has destroyed the animal* within the stipulated period, its beef is given to the defendant, and the debt to the plaintiff.

But if it be a doubtful disease within the stipulated period, half the beef is given to the defendant, and half the debt to the plaintiff.

If after the stipulated period the pledge be stolen, the plaintiff shall have 'dire'-fine and honor-price, and the defendant shall have nothing.

And if it be during the stipulated period the pledge has been stolen, the plaintiff shall have honor-price, and the defendant shall have 'dire'-fine and honor-price.

Safety of pledge, i.e. if the pledge be stolen from the man to whom it is given, whether it be full pledge, &c., it is to him 'dire'-fine and honor-price shall be paid for it, for it is his until the debt be paid for which it was given.

And because there are four laws which are brought to bear, &c. i.e. and because these four laws are recognised in judicature. The law of nature, i.e. the rule which Adam had. The patriarchal law, i.e. this was the rule

which his Pater, his Father, spoke to Moses. Law of the prophets, i.e. Isaias, DISTRESS.
 ꝑc. The law of the New Testament, i.e. this is the rule of the testament
 from the birth of Christ to the present day.

And because it is four things that perfect law, i.e. because there are four things which fulfil the rule of judgment, or which are fulfilled according to the rule of judgments. Proof by which *judgment* is confirmed, i.e. I deem it right that every sentence which is just be binding. Pledge by which debt is secured, i.e. his own pledge, or a pledge for ensuring right of suing before a judge ('athcomarc'), i.e. the pledge is the thing which is kept for what one gives away in a contract on security properly made by word of mouth, i.e. a pledge for debts of bargain and contract. Payment after transgression, i.e. small or large, i.e. to pay fully what is due for the crime after the transgression, 'tairm-theacht,' i.e. after transgressing, 'tar n-imthecht,' i.e. the crime. Making reparation after violating the law, i.e. fulfilling the rule prescribed in 'Cain,' or 'Cairde,' or 'Urradhus,' after breaking it, i.e. after violating it.

And because there are four things by which these are regulated, i.e. and because there are four things by which these offences are regulated, or which regulate in the case of these offences. Cognizance, i.e. intentionally, i.e. full fine for it. Intention, i.e. for profit, i.e. exemption for it. Ignorance, i.e. without intention, i.e. half fine for it. Unlawfulness, i.e. by wantonness, i.e. restitution. Except the unlawfulness which is full trespass, i.e. I make an exception here, the unlawfulness for which there is restitution, i.e. that is full trespass for which full restoration is made besides the largest full fine. That which is intention, i.e. exemption for it. Is cognizance, i.e. full fine.

And because there are four periods for notice, i.e. and because there are four periods for giving notice of the distress according to law, among the ancients from the period of Sen Mac Aige. Besides exemption, i.e. besides when the party has exemption, i.e. of disease. And hosting in a territory, ('fuirthin-dal,') i.e. the other condition which relieves a person from giving bail or pledge; for if either of these things exist, he shall not be served with notice, nor shall distress be taken from him.

And because there are four divisions of the notice of the distress, i.e. and because there are four subdivisions, or parts, or kinds of the warning or notice of the distress. And every distress was of one day, i.e. and it is a stay of one day that was upon every distress, or upon the thing which takes distress from one, i.e. his own liability. For no one sustained the liability of another, i.e. no one sustained the crimes of another in that time, but his own crime, i.e. anciently. But that which has a stay of one day, i.e. with us in respect of stay. Had one day's notice, i.e. with them in respect of notice. That which has three days' stay, i.e. with us in respect of stay. Had three days' notice, i.e. with them in respect of notice. That which has five days' stay, i.e. with us in respect of stay. Had five days' notice, i.e. with them in respect of notice. And that which has ten days' stay, i.e. with us in respect of stay. Had ten days' notice, i.e. *with them* in respect of notice.

Remoteness of territory, i.e. to be in a distant territory prolongs the stay, i.e. unless it be a thing necessary for immediate consumption. And desire, i.e. unless it be necessary to him. Relationship, i.e. for the stay on account of a kinsman is longer than on a person's own account. And rich condition, i.e. unless it be determined that he has the wealth of his rank. Or exemption, i.e. should it happen not to exist. By which the Feini charge the liability of

DISTRESS. aniu cin gac compoguir rrua ceile. Amuiz berer a eiric, .i. coirp-
 ———— tiple. Diba, .i. tiple, .i. petocur maine.

Ocur ata oi athgabail ril la feine, .i. da gabail at no egra gabur ano, .i. asur ip da athgabail uil do per in penechuir. Athgabail cirtaiz, .i. a ualgar a cina buoen. Athgabail inableoguin, .i. a ualgar inbleogain.

Ro airliether anta for athgabail, .i. aine, ocur tpeiri, ocur cuicti, ocur dectad, .i. ro ealuaroi antaimoa for in athgabail aeth no egra. Da napad do cuirin do cach athgabail, .i. da apa do cam in per, no do cam na inniri, .i. apa ar cirtad ocur apa ar inbleogain. Cen turba, .i. galur; uair ni tabur a turba, .i. galur do bea ar in pecheman. Sen eppad, .i. iarpad; uair da roib ni uib rin ar noca pas apa air, .i. sen eppad in apa ce do ru turba. Apad cuicti do pechemuin, .i. for in cirtad gnar feine, .i. gan ni ip luoda na ap[ra] cuicti ar cirtad gnar feine. Apad dectad do feine, .i. for in per fine ip inbleogain do neoch ip gnar feine. Maro athgabail, inableogain, .i. ma inbleogain gnar feine gabtur ann i n-athgabail, ip ann atá rin, .i. ma gabail at no egra gabtur ann im cin inableogain gnar feine. [R]ó techtraprom ceaprlit in urpogra, .i. ro teetiruprom peomuin ceiri puillecta, no ceiri aipneid, no ceiri gnethi i n-ai rogra apad, .i. ceiri apa do bea aca. Ocur ní ro teetraprom iurpo anta, .i. imoa. Acte itchim naoine namas, .i. item n-aoine, ocur ana name. Im ro em clao in ni fein iarpum, .i. ro clachlaro in ní rin iarpum aginne, .i. ar in ana acu. Conao ceine anta, .i. aoine, tpeiri, cuicti, dectad. Ceitiri itchman, .i. itim tpeiri, ocur cuicti, ocur dectad, ocur aine dec. Ocur da hapad, .i. apad cirtad ocur apad n-inbleogain, .i. cuicti ocur dectad.

Do pet urpogra cae athgabail, .i. ip nemteatad lim ae rogra apa ar na feinab na athgabail do gabail uib, ocur cunnabairt i n-olegur in cin no na peich ann rin. Acte in ro car urpogra cae aon paonlegraid, .i. ata at lim ann; noca ro inoirgeter ai rogra apa ar in cach ip paonlegrach as na bi arur baile anuraid, .i. urpogratar apad cuicti (.i. ni ipia na apad raiti ar in paonlegrae), ar in peichman do per uilgru na gabail athgabala de maia n-inniradeter ae rogra apad do bea ann, .i. pnegra da nemtaruictin. Diferair urrai, .i. na per urraid. Cuicti rru furpogra uilge, .i. apad cuicti ip e ai rogra apad ata do per uilgru for pechman gnar feine na gabail athgabala de, .i. apa cuicti o gnar feine for cirtach gnar feine. Ma ro rairar urpogra, .i. maia ninniradeter ai rogra apa do tabairt ar, pet rin pnegar ar. Co comu cach a raitidri, .i. co comoa cae a ro adbur per in pe rin, .i. co cumtar a bea ina roadbur; in neich na bi aige com uime do berat pe od pe iarpad. Fui geail, .i. na peichman, .i. peichmnuir cio od olerat de, .i. rru uilget, .i. do dametan; no im aene na conaire, Fui breit, .i. in brechman. Fui cogur

each kinsman, i.e. by which the Feini at this day charge the liability of each kinsman upon the other. In the same way as he obtained his 'eric'-fine, i.e. his body-fine. Inheritance, i.e. his land, i.e. his chattels and his goods. DISTRESS.

And the distresses, that the Feine have are two, i.e. two quick or lawful distresses are taken, i.e. it is two distresses that are *taken* according to the Fenechus. Distress from the debtor i.e. on account of his own liability. Distress from the kinsman, i.e. on account of a kinsman.

Stays were ordained for distresses, i.e. one day, and three days, and five days, and ten days, i.e. distinct stays were appointed for the quick or lawful distresses. Two notices were appointed for every distress, i.e. two notices were fixed or established, i.e. a notice upon the debtor, and a notice upon the kinsman. Without exemption, i.e. disease; for it is not served during an exemption, i.e. when the defendant has a disease. Without defect, i.e. *without* 'irrad;' for if he has either of these things, the notice shall not be served on him, (i.e. for if he has exemption it would be idle to serve the notice). A notice of five days to the defendant, i.e. upon the debtor of the inferior grades, i.e. not to serve a shorter notice than five days upon a debtor of the inferior grades. A notice of ten days in the case of the inferior grade, i.e. upon the tribeman who is a kinsman to one of the inferior grade. If it be distress on account of a kinsman, i.e. if it be a kinsman of the inferior grade that is distrained, this is then the case, i.e. if it be a quick or lawful distress that is taken for the liability of a kinsman of the inferior grades. They legalized the quadruple division of the notice, i.e. our predecessors legalized the four divisions, four species, or four kinds of the notice or warning, i.e. that they should have four notices. But they did not legalize stays, i.e. many. Except a delay in pound of one day only, i.e. a delay in pound of one day, and a stay of one day. This thing was, however, afterwards changed, i.e. this thing was afterwards changed with us, i.e. for the stay with them. So that there are four stays, i.e. one day, three days, five days, ten days. Four delays in pound, i.e. a delay in pound of three days, of five days, of ten days, and eleven days. And two notices, i.e. a notice on the debtor and a notice on his kinsman, i.e. five days and ten days.

Notice precedes every distress, i.e. I deem it right that notice should be served on the inferior grades before distress be taken from them, and it is doubtful whether it is for a crime or a debt in this case. But no notice is served on a wanderer, i.e. I make an exception here; no notice is served upon any wanderer who has not a fixed residence or place of abode, i.e. a notice of five days, (i.e. longer than the notice which should have been given to the wanderer), is served upon the defendant, according to law, before the taking of distress from him, if it be right that notice should be given, i.e. to answer for the non-appearance of him, (i.e. *the wanderer*). Or one who has no fixed residence, i.e. whose residence is not known. Five days legal notice, i.e. a notice of five days is the proper notice, according to law, upon the defendant of the inferior grade, before the taking of distress from him, i.e. a notice of five days from one of inferior grade upon a debtor of inferior grade. If notice be served at all, i.e. if it be proper that notice be served on him, this shall be the time. That he may have his property in readiness, i.e. that each one may collect his substance during that time, i.e. that it may be determined if he has the wealth of his rank; and time is allowed him to seek the thing he has not. For a pledge, i.e. of the defendant if it be necessary for him to take defence; i.e. for law, i.e. to yield it; or respect-

DISTRESS. .i. in ainecta, ció be oib ina dechrao. Fú comatúr, .i. com fo mtor, .i. itir na peitemnuib, .i. cetrur. Fú curá, .i. feib do ionta ná cuir eturru sein (.i. raé), .i. do claochló doib, no do innraíó. Ar ír aipe irpeir: "ar cuiceti fú conno cuinroigey," .i. ar ír aipe rin raichep no aigneothep cuiceti, .i. oia fogra in peichep toich fú pe apaió ar in cintac pechem do cuing, ni olegru pe eile fú congí peiteman, .i. cuiceti írri pe fogra apaió ata for ná gnaóab peine fú conigí caó coonaoctaió oib rin. Ír de ro ceo, .i. ír de ro cana no ro cine. Ní faelair athgabail ría cuiceti, .i. ní ro fograílurpe do gabail athgabala don gnaó peine peirru do beirar apa cuiceti air, .i. ní ro gabair, .i. ní ro lingé tó fáiti. Ría cuiceti, .i. a foircinn ná cuiceti. Ní ruarur la roxul, .i. ní ro ruarúai hi imma gabail tall la roxul amach, .i. ní ro ruarúig anall í, .i. co forur nach eile, .i. coe forur pen. Arur de ro ceo, .i. arur de ro canaó no ro cinne. Arurpeó ruirir caó mírainne amóga, .i. a forba apa, .i. ír artaró do oigéó uirru, ma da nhaba í co oigéé, .i. ír anó do beirar moza ar in gabailu imeson ruinn ná dechmaroe, a forbaó ná cuiceti; ocup do cintac gabur athgabail puno.

Ar fogarar dectú do peine riachaió, .i. urfogurthar apao dectú ar imbleoguin bir oíne, .i. urfogurthar apa dectmaroe foru fine in fir riachar ann, a fneenar[c]ur riaduin, ar ná ro pentar in tapar. Ar riaduin fneenarcur, .i. rom bíe oigéó uairi ar dectmaró, no zebur athgabail in fir riachar ann a riadairpe riadoin. Fneenarcur, .i. apa dectmaroe foru imbleogan gnaó fene. Arur dectmaró fú riadó, ocup inbleoguin, .i. arur apa dectmaroe innraíócep foru in caé ír in imbleoguin, [ar in] innraíócep cin in caich ír coibneam do da fine.

O'D. 128.

Cintach cach fine iar n-eóó, .i. ír ann ír cintach in cach bir do fine, iar lega eluiró in cintaró pen, .i. iar lega eluiró apa do fine. Íar naparó, .i. iar tabairt apao air ar our. Íar nupfogra, .i. iar ná ír fupogra don imbleoguin. Íar niohuig oigíó, .i. iar mbeé do peiteman toicheoai n-urraíó co oigéé, .i. in treirpe iarraíó aratle.

Oichceall cach neirir, .i. ír oiochiaíall don ti do ní aili lepa elo do leca in cintaró, .i. ír oílech in cach do beir aili um in lep, .i. cintach in cach do beir aileó um in lep. Riachac cach pollúó, .i. atait féich oga ar in cach do rinne in pollúó, .i. in tinbleoguin. Íar fir, .i. iar fir do a oleroin de. Íar n-apaó, .i. iar mbeé a fir aigi apa do tabairt air. Íar n-urpogra oigé, .i. iar fir fogra apa air co oigéech, .i. iar mbeé don fir amuig ag urra in neé olegru amluiró rin, .i. com í in treirpe iarraíó. Gen comoe fú oicheach, .i. gen comoebíurur turbaíó air, .i. ció pena olerpar oé, .i. luigi aon fir ció be olerpar de. No riachá, .i. ció riaca olerpar de. Ar eir caich bepa riaptha, .i. ariep in caé [oana haó in riaparó, in

ing the knowledge of the path *of judgment*. For judgment, i.e. of the judge. DISTRESS. For consultation, i.e. of the court, into whichever of them they go. For adjustment, i.e. equal on both sides, i.e. between the parties engaged in the suit, i.e. four persons. For contracts, i.e. as they were made, i.e. the contracts between themselves, i.e. to set them aside for them, or to enforce them. Hence was said, "five days for every sensible adult," i.e. the reason that five days are set down or mentioned is, i.e. if the plaintiff give notice according to the time of notice that he will sue the defendant, no other period is lawful to sue the defendant, i.e. five days is the period of giving notice which is served on the inferior grades for suing each of these sensible adults. Hence was said, i.e. it is of it was said or was decided. "Thou shalt not take distress before five days," thou shalt not attempt to take distress from one of the inferior grades, before a notice of five days has been served on him, i.e. thou shalt not take it, i.e. thou shalt not attempt to seize it. Before five days, i.e. the end of five days. "Thou shalt not carry it off by immediate distress," i.e. thou shalt not seize upon it to carry it out immediately, i.e. thou shalt not carry it out, i.e. to the pound of a person other *than the defendant*, i.e. to thy own pound. Hence was said, i.e. for of it was said or decided. "Debt is fastened upon it in the middle of the time," i.e. at the end of the notice, i.e. thy right is fastened upon it, if thou hast taken it lawfully, i.e. the time at which debt accumulates upon it is the middle of the division of ten days, at the expiration of the five days; and it is of the debtor *himself* distress is taken here.

A notice of ten days is served upon the tribe of the debtor, i.e. a notice of ten days is served upon a kinsman of the tribe, i.e. a notice of ten days is served upon the tribe of the man who owes the debt, in the presence of witnesses, in order that the notice may not be denied. In the presence of witnesses, i.e. they lose the *benefit of law* after ten days, or the distress is taken from the debtor in the presence of witnesses. Witnesses, i.e. a notice of ten days is served on the kinsman of the inferior grades. For ten days are allowed for suing, and the nearest kinsman, &c., i.e. for it is a notice of ten days that is served upon every one who is a kinsman, and who is sued for the liability of each nearest person to him of his tribe.

Every tribe is liable after the absconding, &c., i.e. every one who is of his tribe is liable, after the debtor himself has absconded, i.e. after the absconding notice is served on the tribe. After notice, i.e. after notice being served on him at first. After warning, i.e. after due warning is given to the kinsman. After lawful waiting, i.e. after the plaintiff has lawfully waited, i.e. the three days' grace afterwards.

Every act of neglect is a fault, i.e. it is an evil act in him who neglects his welfare by allowing the defaulter to evade, i.e. every one is a negligent person who neglects his welfare, i.e. every one who neglects his welfare is guilty. Every act of neglect is finable, i.e. there are full fines upon every one who has committed an act of neglect, i.e. the kinsman. After knowledge, i.e. after his knowing that it was due of him. After notice, i.e. after his knowing that notice was served on him. After warning of law, i.e. after notice being served on him legally, i.e. after the plaintiff's having waited for the thing which is due to him after this manner, i.e. it is the three additional days. Without competence to deny, i.e. without the right of exemption, i.e. though he is entitled to deny that the debt is due of him, i.e. if he be required to deny it by the oath of one man. The debts, i.e. whatever debts may be due of him. According to the decision of him whose office it is to settle them,

DISTRESS. *bnechem*], no aher in cáe ir aśoa do riaruó ann, in *pechem* toicheoá. *Deira* riartha, .i. *bnechem*, ir e [riarur no] riaslar [caáa] coir. O'D. 129. *Cach* cóir rri imrénuó, .i. ció eiréna olercar de do réir cóir.

Cirne a tri imma trénaigéó ar *cach* athgabáil inbleo-
gáin, .i. comaircim aśo iat na tri arnuile emtrénuigcheir don *cach* ir
inbleośuin imma athgabail ar a cuinnigcheir in ni aśa oisid, ein in
cintaró ocuf don n-inbleośuin, arur inruic in cáe ir inbleośuin, .i. ar
ara a denuu do rine.

Tain, rarc, forur, .i. a rarc do breit, .i. don trer bnechir, .i. a
tabairt a forur, .i. imain amach, dona reet forurib, .i. triar do ceñur,
.i. in ceptimain. Co comgillib techta, .i. gur na cuma trebuirib
olegur cuigi do naomunaoib ocuf do narcurib.

Co toxluiocheir, .i. einnur do micheir a toxal amach, .i. gur ab
triar do ceñur. Co comuiocheir, .i. einnur do berar ai ace gen
mann, gen bia, .i. gur ab mainoer oisgeó a tuctar ai. Co rarciocheir,
.i. cinour berar a rarc, .i. gur ab rarc rriérléet, no gur ab rarc in trer
bnechir. Co aurnaocheir, .i. einnur beair in urnao athgabala
inblegum. Ar inrucur.

O'D. 129. [C toxlu triar do ceñur, .i. toxlu in triar inall hí do cum
in ceñur amac, .i. i nioinuigi bir in ceñur, ocuf in triar do tabairt na
atgabala, .i. rear tairgille (.i. aighe) riaoá, reciuim.

Ir iat in ceñur, riaoá, ocuf reciuim, ocuf narom, ocuf etire,
.i. dámaó loś einuich, ar a cinn ic forur in pechemun toicheoá.

.1. Nocha nécin don pechemun toicheoá neac mar aoen rir ag
gabáil atgabala cintuig, már eol do buóém a gabail; ocuf a breit
re forur réin uile a cétoir ció bec ció móir in atgabail, ocuf
a beé ann re ré oíema ocuf re ré lobta cu noec alobuó uile :

Triar ag toxul torruim nglé;
Rer tairgille riaoá rechiuim;
Riaoá reciuim reom core,
Tall narom ocuf etire.

O'D. 617. Triar ag toxul na haatgabala inall, .i. pechem toicheoá, ocuf
aighe toxul, ocuf riaoñuiri da maó loģeinuic; [ocuf ceñur aca
hurnuioe a forur in pechemun toicheoá, aighe tagra, riaoñaire
diambro lıģemec], ocuf narcuire, ocuf etiri; no cumac ar in
conuir amuig ro beé in ceñur aca hurnuigi. Loģ einuic don
atgabail do breit re arur uóém do in pechemun toicheoá, ocuf
mí aśa er loģ emech ann ir a breit re raiche don reet raichib;
ocuf in ceñur ro buí aca hurnuige tall do uil amach cu raabut

i.e. according to him for whom it is lawful to decide respecting them, i.e. the Brehon, or according to him whom it is lawful to settle with, i.e. the plaintiff. To settle them, i.e. the Brehon, it is he that settles or regulates every question of right. Every one has a right to deny, i.e. to deny the debt off him, according to justice.

What are the three things by which the distress from the kinsman is made three-fold? i.e. I ask, what are the three kinds of things that render the distress three-fold respecting him who is a kinsman, by which is sought that which is lawful, i.e. the liability of the debtor is due of the kinsman, for every one who is a kinsman is worthy, i.e. to serve notice on the tribe.

Driving, notice, pound, i.e. to bring notice of it, i.e. by the third word, i.e. to bring it into a pound, i.e. to drive it out, i.e. to one of the seven pounds, i.e. three *driving it out* to four, i.e. the proper driving. With lawful pledges, i.e. with the proper securities which are required for it of sureties and contract-binders.

How is it carried off? i.e. how is it driven out? i.e. three *drive it out* to four persons. How is it kept? i.e. how is it brought out without fodder, without food? i.e. it is into a lawful pound it is brought. How is notice given respecting it? i.e. how is the notice brought? i.e. it is a notice by the track of the cattle, or a notice of the third word. How is it sought back? i.e. how is the 'urnaith' of the distress of the kinsman brought? By worthiness.

Three carry it out to four persons, i.e. three persons carry it to the four persons who are outside, i.e. the four are awaiting it, and the three persons carry the distress out, i.e. a pledgeman (that is an advocate), a witness, a plaintiff.

The four persons are, a witness, a plaintiff, a surety, and a hostage, i.e. who has honor-price, awaiting it at the pound of the plaintiff, i.e. the plaintiff is not obliged to have any one with him at the taking of the distress from a debtor, if he himself knows how to take it; and he may bring it to his own pound at once, whether the distress be great or small, and keep it there during the period of delay in pound, and during the period of forfeiture, until it become all forfeited.

Three carrying off, a true reckoning,
A pledgeman, a witness, a plaintiff;
A witness, a law-agent, effectual plan,
With surety and hostage.

Three are at the carrying off of the distress, i.e. a plaintiff, a dis-training advocate, and a witness who has honor-price; and four awaiting it at the pound of the plaintiff, a pleading advocate, a witness who has honor-price, a contract-binder, and a hostage; or these four persons may be on the road outside awaiting it. The plaintiff may bring a portion of the distress equal to his own honor-price to his own pound, and so much of it as exceeds the value of his honor-price is to be brought to one of the seven greens; and the four persons who were awaiting it within, go forth to meet it at one

DISTRESS. — ar a cinn a foruir do na réct foruirib, ocur in triair no bui aca toxul amaé cur ab iat beuir a farcc, ocur i da luas fir foḡnuíā do ríth ríā, uair biaó dí buaéuill oca coimíeo, co aimrír lobéa rín; ocur o tírceuir aimrír lobéa, ír loḡ cúic réct do uil a lobuo ar caé laithe aicenta.

Commóir a lobao i muig ocur tall ann rín; no cumao hé in loḡ einiué amain ar tár no dechrao a lobao, no cu roiréo na cúic reoit deiginuch, ocur no roiréo, ír a mbreé re foruir donu réct foruirib curub ann lobur. Ocur muna mo in aḡgabail ina loḡ einiué in péceamun toicheoā, ír a bpreé don péceamain toicheoā re foruir buóem, ocur abeé ann cu tí aimrír lobéa, .i. ocur o do raóā aimrír lobéa, mára mo inait cúic reoit, ocur mó in loḡ einiuch ináit cúic reoit, ír cúic reoit do uil i lobao don athgabail ar cach laíthe naicenta, cu roirít na cúic reoit déiginucha; ocur a mbreé re foruir do na réct foruirib,

Cío cúic reoit beí ann, no cío luḡa; cío moa, ír a loḡ einiuch buóem do bpreé don péchemun toicheoā re foruir buóem uib, ocur a mbia éairít do bpreé re foruir don réct foruirib. Ocur ar ar athgabail mbleoḡuin ata in aiaóā rín.

Ocur ír amluio ḡabur ina aḡgabala ro; cutrumur na haḡsina cuna diaibuo do ḡabail i naoen aḡgabail do cinuch; ocur noch ḡabur aḡgabail im na cúic reuib na im in enecluio, cu tuetur a toicheó ocur cu no ḡabur aḡgabail de a raine uaire. Cutrumur na haḡgabala do ḡabail i naoen aḡgabail do mbleoḡuin, ocur ír éiríde ír uileatuis do cincaé; ocur in diaibuo fuil uao a lécrin éluioe, ḡabail athgabala de a rain uaire cen a toicheó; ocur na cuic reoit ocur in emeacluinn fuil uao a lécrin éluioe, nochu ḡabur aḡgabail de rumpā cen a toicheó.

Do poxlu triair do ceḡrur, .i. aiaill; ír amluio ḡabur aḡgabail mbleoḡuin. Moirféirur do beí aḡa ḡabail; triair toxuil, .i. ríathuirí oáma loḡ einiué, ocur péchium toicheoā, ocur aigne toxuil; ocur aigne firirinnle imuis ocur ríathuirí oamao loḡ einiué, ocur narcuire oamao loḡ einiuch, ocur ríat oamao loḡ einiuch. Ocur ír ann bíe in ceḡrur amuis ar elao feruinn mbuoburo, ocur in ceḡrur imuis acá hupnuige. Ocur mára mo in athgabail má loḡ einiuch in péchemun toicheoā, leé einiuch in

of the seven pounds, and the three persons who had driven it out, DISTRESS.
are they who give notice of it to *the defendant*, and the wages of
two men to tend it shall accumulate upon it, for two herdsmen
shall attend it, that is, till the time of forfeiture; and when the
time of forfeiture has arrived, the value of five 'seds' of it shall be-
come forfeited every natural day.

The forfeitures within and without are equally great in this case; or it is the honor-price only that becomes forfeited first, until it reaches the five last 'seds,' and when it reaches these, they are to be brought into one of the seven pounds, where they become forfeited. And if the distress is not of greater value than the honor-price of the plaintiff, the plaintiff is to bring it to his own house, and keep it there until the time of forfeiture arrives, i.e. after the time of forfeiture arrived, if it (*the distress*) be greater than five 'seds,' and the honor-price greater than five 'seds,' then five 'seds' shall become forfeited of the distress every natural day, until it reaches the five last 'seds;' and these are to be brought into one of the seven pounds.

Whether it be *exactly* five 'seds' or less; if more, the plaintiff is to carry the value of his own honor-price out of them to his own pound, and what remains over and above is to be brought to one of the seven pounds. It is upon the distress from a kinsman these restrictions are.

And this is the way in which these distresses are taken; the equivalent of the restitution, with its double, is to be seized in one distress from the debtor; but no distress is taken for the five 'seds' or for the honor-price, unless he has been sued and distrained at different times. The equivalent of the restitution is to be taken in one distress from the kinsman, and this is the full amount from the debtor; and for the double which is due of him for absconding, he is to be distrained at a different time without his being sued; but for the five 'seds,' and the honor-price due of him for absconding, he is not to be distrained without having been sued.

Three carry it out to four, i.e. this is another version; the manner in which the distress from the kinsman is taken. Seven persons are engaged in the taking of it; three for carrying it off, i.e. a witness who has honor-price, the plaintiff, and a distraining advocate; outside are the judgment advocate and a witness who has honor-price, a contract-binder who has honor-price, and a surety who has honor-price. These four remain outside on the fence of the defendant's land, and these four are outside awaiting it (*the distress*). And if the distress is of greater value than the honor-price of the plaintiff, half the amount

DISTRESS. fechemun toicheḁa ḁo bḁeṛṛ ne forur buḁein, ocuf a bḁuṛ for leṛemiuḁ in fechemun toicheḁa ṛ a bḁeṛṛ ne forur ḁo na feṛṛ forurib; forur Ollaman, forur ḁḁerṛemun, forur aḁeḁ etṛ ḁa epṛḁ no a etṛ, forur aḁeḁ ḁeḁa, forur aḁeḁ tṛṛe, forur aḁeḁ aḁḁ, forur aḁeḁ forḁṛṛ. Ocuf in tṛṛaḁ cṛṛnu ḁa imáin; ocuf in ceṛḁur cṛṛna ḁo buṛ aḁa huḁnuṛḁe amuḁḁ ḁo ḁuṛ cuḁabuit aḁ a cṛno i forur ḁo nu feṛṛ forurib; ocuf in tṛṛaḁ ḁo buṛ aḁa toḁuṛ imáṛ in tṛṛaḁ cṛṛnu ḁo bḁeṛṛ a fṛṛe anuḁo, ocuf ḁa foḁeṛt ocuf ḁa bṛṛṛ ḁo ḁuṛ fṛa, ḁḁṛ. Ocuf fon leṛ aḁḁe aṛa in aṛḁa-baṛ ṛṛṛ amuḁḁ ocuf tauṛṛ, no cu fṛa na cuic feoṛ ḁeḁṛnuḁa ḁi; in tṛṛaḁ cṛṛnu ḁa himáin, ocuf in ceṛḁur cṛṛna ḁa huḁnuṛḁe a forur ḁo nu feṛṛ forurib, ocuf a beṛ ann fṛe fṛé lae cu noṛḁe, cu noḁeṛṛ i loḁaḁ uṛle i; ocuf forur ḁḁaṛṛ feṛṛa in forur fṛin. No cumáḁ é in loḁ eṛneḁ amain aḁ ḁuḁ no ḁeaḁḁaḁ i loḁaḁ, no cu foṛṛeḁ na cúic feoṛ ḁeḁṛnuḁa, ocuf o ḁo foṛṛṛ, ṛ a bḁeṛṛ ne forur ḁo nu feṛṛ forurib cuḁub ann loḁur.

Muna mo iná loḁ eṛneḁ in fechemun toicheḁa in aṛḁa-baṛ, ṛ a bḁeṛṛ ne forur fṛéin huṛle fo cṛṛḁṛ, ocuf foḁeṛt ocuf bṛṛṛ ḁo ḁuṛ fṛa, ocuf cúic feoṛ ḁo ḁuṛ i loḁuḁ ḁi aḁ caḁ laṛi naicenta no co fṛa na cúic feoṛ ḁeḁṛnuḁa ḁi; ocuf ó ḁo fṛa, in tṛṛaḁ cṛṛna ḁa himáin, ocuf in ceṛḁur cṛṛna aḁa huḁnuṛḁe ac forur ḁo na feṛṛ forurib; ocuf a beṛ ann fṛe fṛé lae co n-aṛḁe, co noḁe i loḁuḁ uṛle. Mo in aṛḁa-baṛ anḁ fṛin na na cúic feoṛ, ocuf mó loḁ eṛneḁ na cuic feoṛ.

Muna mó in aṛḁa-baṛ ina cúic feoṛ, ocuf mó ná cuic feoṛ ina loḁ eṛnuḁ fṛum, fṛic ocuf occ.

Coṛṛ opḁ uḁa ḁḁḁe ḁia leḁṛaḁ leṛṛ, .i. ṛ fṛe fo opḁu an uḁṛṛ ḁḁḁḁ ḁo fṛeḁ coṛṛ, maḁa leḁṛaḁ ḁe co leṛṛ no co loḁ. La tṛṛṛ ḁo ḁḁaḁib aḁeḁaḁṛa tṛaḁḁuḁ, .i. ṛ leṛ in tṛṛṛ ḁon ḁḁaḁib bṛo ṛ in aḁeṛṛ, .i. tṛaḁuḁ maḁ aon fṛe tṛṛṛṛ (.i. fṛaḁḁaṛe) ḁḁaḁ ṛ in aḁeṛṛ ḁa ḁaḁaṛ.

O tṛṛṛaṛ coḁaṛib ceḁḁuḁ, .i. o na tṛṛṛaṛ bṛ amuḁ, ceṛnuḁḁo na tṛṛṛa eṛle anuḁo ḁo fṛeḁ coṛṛ, ḁo ḁaḁaṛ na aṛḁa-baṛa. ḁo ḁḁṛṛ fṛuḁ i tṛaḁuḁ, .i. ṛ e fo ḁḁṛṛ fṛuḁ i noḁeḁuḁuḁ, .i. ḁon ḁḁṛṛ fṛuḁ i tṛaḁḁ ṛ ḁe aḁḁeḁoḁ, .i. ḁo ḁḁṛṛ eṛn forur feṛem. ḁo coṛṛ a

DISTRESS.

of the honor-price of the plaintiff is to be carried to his own pound, and what is over and above half the honor-price of the plaintiff is to be carried to one of the seven pounds: *these are* the pound of the Ollamh, the pound of the Brehon, the pound of the Aire-itir-da-aire or the Aire-itir, the pound of the Aire-desa, the pound of the Aire-tuse, the pound of the Aire-ard, the pound of the Aire-forgaill. And the same three *who distrained it* are to drive it; and the same four who were outside awaiting it are to go and meet it at one of the seven pounds; and the same three persons who made the distress and drove it out, are to bring notice of it over *to the defendant*, and a two-fold *expense of* feeding and tending is to accumulate upon it, &c. And the distress is in inequality between the defendant and the plaintiff,^a until it reaches the last five 'seds' of it; the same three persons are to drive it, and the same four persons are to await it in one of the seven pounds, and it shall remain there for a period of a day and a night, until it all becomes forfeited; and this pound is *to be* one belonging to a man of the seven grades. Or the honor-price only shall first run into forfeiture, until it reaches the five last 'seds,' and when it reaches these, it is to be brought to one of the seven pounds, and there it shall incur *total* forfeiture.

If the distress be not of greater value than the honor-price of the plaintiff, he is to bring it all to his own pound at once, and *expense of* feeding and tending shall accumulate upon it, and five 'seds' of it shall become forfeited every natural day up to the five last 'seds' of it; and when it reaches to these, then the same three persons are to drive it, and the same four persons are to await it at one of the seven pounds; and it shall remain there for a period of one day and one night, until it all becomes forfeited. The distress in this case exceeds five 'seds,' and the honor-price *of the plaintiff* is of greater value than five 'seds.'

If the distress do not exceed five 'seds,' and the honor-price be of greater value than five 'seds,' the case is similar.

This is the proper order of the noble law, if it be fully followed, i.e. this is the order of the noble law according to justice, if it be entirely or sufficiently followed. By the evidence of which people may come before the grades of the court, i.e. it is by it witness is given to the grades who are in the court, i.e. they go with testimony, i.e. a witness of the grades in the court to take it.

They go from proper witnesses, i.e. from the witnesses who are outside, the other witnesses pass over according to what is right, to take the distress. To the deed to do which they came, i.e. this is the deed which they came to do, i.e. they tell of the deed which they came to do, i.e. "Do drim cin forus

DISTRESS. coinḡille, .i. a cuma trebuir do neir coir, .i. do aigne a comḡinne iar coir la taob in treb, .i. a cenn coinḡille don ḡreicem. Naomun-
 —————
 daib, raethuib, .i. ir ias ro na nárcuib, .i. ir e ro ar naomunna ocyr ar raetha ocyr ar ríaduin, .i. ir rías ro ar trebuir. Ríadonair, .i. ir ias ro ar ríadon, .i. ata do neir oligíó.

Peṭem ro mia feichem an fúirairce aḡruo, .i. gur ab ro uairliati in peṭem an fúirairce aḡrua roo aḡrua, ber aḡruo tom aḡrua.

.i. in trian ata ar tobae do aigne aḡrua o annuó co uilíó, ir roinn ar a do ecurru ocyr in taigne toaib.

Maó creic no iaracṭ, ir ro mia in peṭem an bir aḡrua.

Munab crec, ní cinnceir, no ir ro mia peṭem an bíóbuíó ma crec no iarachṭ.

Munab nechtar, dé, ir uilíur do oia mbe oḡa.

Maia tairéa fúair in tinnleoguin a peṭem nar in feichem toicheṭa, ocyr rogeib in peṭem toicheṭa ar comlo no anairc feichem comaro, cuic reoit inn go gabail athgabala don innleoguin, ocyr uíṭcuir in peṭem.

Muna raḡba ar comlo no i n-airc feichem comaro, olegur a fúirraema.

Maia tairécha fúair in peṭem toicheṭa a feichem nar fúair bíóbuíó no in tinnleogin, ocyr o gabuio ríóe ar comló no anairc, peṭem a comaro, olegur a uíṭcuir, ocyr noca nuil ní cen co uíṭcuirceir. Mun raḡba ríóe ar comló no anairc peṭem a comáru, olegur a fúirraemaó, acṭ co ro gabao do laim heric a innleighe o'ic.

.1. Oa ḡné ar a cunnigicheir per ao ḡairceir peṭem comaro a n-inbaíó bir a comḡraó no ḡraó ber uairle aḡ[α] aḡrua, ocyr peṭem ber comaro fúir in peṭem an ber oligíeṭ oḡrom oc ceṭar, dé, cíó iaracṭ ḡen ḡub iaracṭ do; ocyr an inbaíó bir feichem toicheṭa ber uairli [α a comḡraó] ḡin iaracṭ, no aḡ a ḡraó ber uairli, cíó iaracṭ cin cub iaracṭ do [ríóe]. Ir uime cunnegur peṭem comáru fúinn, na ro ictar in trian ber uairle oia enecclann na peṭem an oia noenuio innleighe aḡ aḡrua.

C. 2696.

C. 2696.

¹ *Three things.* See page 303, where they are enumerated.

of defendant." By right of their 'Coingille,' i.e. by right of their securities according to justice, i.e. to deliver their testimony properly along with the three things,¹ i.e. in addition to their pledge to the Brehon. Guarantees, sureties, i.e. "these are the contract-binders," i.e. "these are our guarantees, and our sureties, and our witnesses," i.e. "these are our securities." Witnesses, i.e. these are our witnesses, i.e. they are according to law. DISTRESS.

The law agent provided by the defendant must be according to the rank of that of the plaintiff, i.e. "according to the rank of the law agent that I have provided to sue thee, thou shalt provide another to sue me."

i.e. the one-third which the pleader is entitled to in respect of the distress from stay to payment, is to be divided equally between him and the distraining advocate.

If *he be procured for a fee or lent*, it shall be regulated according to the rank of the law agent who is suing.

If it be not for a fee, there is no rule fixed, or it will be according to the rank of the defendant's law agent as if he were procured for a fee or lent.

If it be in neither of those ways, he is entitled to *his services* if he happens to have him.

If the kinsman has provided his law agent sooner than the plaintiff, and the plaintiff has provided for a fee or gratis a law agent of equal rank, there are five 'seds' for it until the distress is taken from the kinsman, and the *plaintiff's* law agent is dismissed.

If the law agent he has provided for a fee or gratis is not of equal rank, he must be accepted.

If the plaintiff has provided his law agent sooner than the defendant or the kinsman, and when they, *the two latter*, have provided for a fee or gratis, a law agent of equal rank, he is to be dismissed, and though he is not dismissed there is nothing for it. If the law agent they have provided, for a fee or gratis, is not of equal rank, it is right to accept him, provided they engage to pay the 'eric'-fine of any illegality *that may result therefrom*.

That is there are two ways in which a man who is sued may seek a law agent of equal rank when one of the same grade or higher grade is suing him, and that an advocate of the same rank with the law agent which it is right for him to have, is required of each of them, whether he borrows him or does not; or when a pleader of higher rank is required from one of the same grade without being borrowed, or from one of a higher grade, whether borrowed or not borrowed by him. The reason that law agents of equal rank are sought here is, that the difference between the honor-price of the two law agents need not be paid, should they be guilty of illegality in pleading.

DISTRESS.

O'D. 132.

[No dono, cío cuiruma fua feichiumrum, cío irle, cío uairli in feichium bíaí oc in fuir acra, ní cuingrórium feichium beí comairí fuaí, muna fepir lair féin, ac íctur in uirain bíí etir in dá einucluno ná fecheimín oia nofernuí fepbur oc aírbiur.]

Náó bí uorruuiche fein raicé, .i. ná bí uiruió, nó ná bí uerelaisé ná rin in raicé, .i. fur ab raicé dá ma lo enech. Ná ríadó-naíur, .i. fur ab raíonairí dá ma lo eneaé. Ná foruir, .i. curab foruir do n feicé foruirb. Ná fechem, .i. curab fechem ro mia fechem, .i. oama lo enach.

Fuirií tuiróbenair, .i. fuir í cinnter in athgabail do gabail. Fuaoach, .i. ír fuiríde uairpentar fuaoach ná athgabála, .i. fur ab dá fepir do beirar aí a cae cen mann cen mia. Comoe, .i. ír dá fepir do beirar ae a cae cen mann cen mia. Foruir, .i. ír dá féir do beirar aí a n-aur uilgec. Farc, .i. ír dá fepir do beirar aí a farc. Ír geib, .i. arí tet fechem dá gabail. Nír fuaoaí, .i. amach in athgabail. Ná uirforuarc, .i. in tí náé cuingé a fepir ponaróm ná athgabála, .i. munab elach má ponaim a laimí airta, arí ana arí uo tall a laimí airtaró. Ní foruarc náóí fuiróli, .i. nóca cuingé a fepir rónaróm arí ana arí fut a laimí airtaí in tí náé cuingé fuiríll fechemnuir tar a cenn. Nír fuiríli náó eiríeoirín, .i. nóca cuingé fuiríll fechemnuir do gabail tar a cenn, .i. in tí náé aigeoirín in arí geabtar in athgabail. Ná bí merach rílan, .i. rílan tar a cenn buoirín. Ná fpetech, .i. tar cenn neic eile, .i. tar cenn a ríne, .i. íaríain.

Mara cuingé rílan ocur fpetech, nóí geib gem cob tuailíng a fuiríll; cío e a lan uilgeó, náé arí ro gabao coma tuailíng a fuiríll. Cío tuailíng a fuiríll imuirí, munab tuailíng rílan ocur fpetech níí gaib.

Nír fuiríng náó geaila, lá broba, .i. ní cuingé a fepir uiríech ne ríe nanta ná athgabála in tí ná tabuir geail tar a cenn fepir in ríe rin a laimí in feicheman uoiríeoa. Ní geaila náó fuiríle, .i. nóca cuingé e geail do tabuir tar a cenn in tí náé cuingé fuiríll ríach tar cenn in gill rin, nó in athgabail a forba airta, .i. munab tuailíng e fuiríll in bpechemnuir uime. Nír fuiríli náó oisí gnom, .i. nóca cuingé fuiríll ríach tar a cenn in tí nach comoiríng in gnom ríá uilegur uime. Fír ríachairb, .i. cío feic uileora de íarí ríí, .i. cío uiró cío ríena uiletarí de. Fpetech, .i. cío ríena uiletarí de. Tazra, .i. do cenn caé airt, .i. gín ro airtí airtí ro írli in airtí. Ocur imíotech, .i. co tech náurí, .i. co teé in bpecheman. Im aríaró aí, .i. emarí ná aí, ná cuingé forí conairí fuiríll airtí, gín uil do conairí forí a ceile.

¹ Seven pounds. See page 293.

Or else, indeed, whether the suitor's law agent be equal to, or DISTRESS.
lower, or higher than that of the defendant, the *defendant* need not seek a law agent of the same rank, if he does not wish it himself, but shall pay the difference between the honor-prices of the two law agents if they commit any blunder in pleading.

Let not the surety be inferior to this, i.e. let not the surety be lower, or of less worth than this, i.e. that he be a surety that has honor-price. The witnesses, i.e. that they be witnesses that have honor-price. Pound, i.e. that it be a pound of the seven pounds.¹ Law agent, i.e. that he be a law agent of the same rank, i.e. that has honor-price. By whom it is levied, i.e. by whom it is determined to take the distress.

Carrying away, i.e. it is by them it is shown that the distress was carried off, i.e. that it is according to them it is carried on the way without fodder or food. Guarding, i.e. it is according to them it is brought on the way without fodder or food. Pound, i.e. it is according to them it is carried into a lawful pound. Notice, i.e. it is according to them a notice of it is given. Are required, i.e. for a law agent goes to take it. He cannot carry off, i.e. *carry* the distress out. Who is not able to bind, i.e. the person who is not able truly to bind the distress, i.e. unless he is able to detain it in the hand of the debtor, i.e. to detain it on stay in the hand of the debtor. He cannot bind who is not able to pass judgment, i.e. he cannot truly bind it on stay with notice in the hand of the debtor, unless he is a person who is able to give an opinion as to its lawfulness. He cannot pass judgment unless he can distinguish, i.e. he cannot give an opinion as to its lawfulness, i.e. the person who does not distinguish how the distress is taken. Who is not able to give security, i.e. security for himself. Or guarantee, i.e. for another person, i.e. for his tribe, i.e. afterwards.

If he (*the plaintiff's law agent*) is able to give security and guarantee, he can take it (*the distress*) even though he is not able to pass judgment; though it be his full right, he cannot take it on that account until he is able to pass judgment. But though he may be able to pass judgment, unless he his able to give security and guarantee he cannot take it.

He cannot bind unless he give a pledge, i.e. this is the case of the defendant, i.e. he cannot detain the distress during the period of stay, unless he give a pledge for it during that time into the hand of the plaintiff. He cannot give a pledge unless he pass judgment, i.e. he is not able to give a pledge for the person if he cannot give judgment of debts for that pledge, or the distress at the end of the stay, i.e. unless he is able to pronounce judgment respecting it. He cannot pass judgment of debt unless he can complete the deed, i.e. he is not able to pass judgment of debts for the person if he is not able to complete the deed due respecting it. Of true debts, i.e. whatever debts are due of him in truth, i.e. whether proof or denial is required of him. Guarantee, i.e. though it be denial that is due of him. Pleading, i.e. for every one, i.e. without being too high or too low as to his pleading. For going, i.e. to the house of settlement, i.e. the house of the Brehon. To settle the contract, i.e. for settling the cause, or contract according to a certain path of judgment, with-

DISTRESS. Imuaim reire b'rethemain, .i. a n-em uaim rin a'muail uir riar do b'rethemain, gen ro irle, gen ro airoe. Co roicenn a, .i. co ti aobuail cinne na ai na canigne. Ocuir uilmuine caé coir, .i. co ro uila muine de hi uón pechemain toicheo do reir coir.

Táin ann ro anuair, farc ann ro.

Farc ino ruic inableogum, .i. farc athgabala do breit do inbleogum gen ariurim itir ar na rochtain amach an mbair ir athgabail tuila. Gen anao itir, .i. aét a breit ro ceoir, .i. uil do innir in uon inbleogum ar inruic gen ariurim itir an mbair ir athgabail tuila, .i. aét farc uon tref breithir. Aét anra deébir, .i. aét na anra deébir a uerim rirana. .i. re re turbaid no uerbaða.

Uolomtar turbaid, .i. ráiter no ariéiróther na turbaid. Ateirid annro, .i. ro iao ro iao ríde. Tubá rloig ro menao, .i. ro uiba rluaid comithig do uirdeét pon mianat, pon ait ina mianach re nech beé. Iarimoraet cruaid, .i. uil a n-iarimoraet in cruaidic ir in cruch. No coirbena, .i. co n-iarimoraet in cruaid, .i. co cuicir. No gabala, .i. a lo, .i. na athgabala. No cimid, .i. uil do gabail na cimeo no ra ruarabala, .i. in ti do ni arban no uairne ir tar ir in aóci. No rir muinotir coirle i nairithir, .i. no uil u'arao a rir muinotir ean luair uaid in aithir a tir uile. No cong comna, .i. do neoch in tan ir contabairt ba, .i. on ni ir commenta, aénem. No lea do neoch bir rir bar, .i. uleir uiaé cuir iar rin noma, in tan ir cunntabairt ba, e ocu ir cneó ro reir a. Ir turbaid do neó gaé ni uib rin uile, .i. iar uiaétain do gabail na athgabala teumng na deébir rin uile. No breit roga condeébir, .i. raba do breit uon ti bir a ndeébir, .i. uon uiré, ir turba do.

Mar uin uiré ruga in roba, rlan ar in ti riar a ruga, ocu ir lan ar reir n athgabala.

Mar do uiré rucad in roba, ocu ir cinnti co taruira, ir riac uic uon ti riar rucad, ocu ir cuic reit do reir na athgabala.

Mar conntabairt in taruira róna taruira, ir riac uirde ocu ir comarlecti uon ti riar rucad in roba, ocu ir cuic reit do reir na athgabala.

Teicheo gen uiceail do ceébir, .i. uon inuib. Gen uiceail, .i. ir coir uib ríde. Do foruich do uinib, .i. do uiré in cruaid.

out going from one path to another. According to the decision of the Brehon, i.e. in perfect unison with the rule of the Brehon, without being too low or too high. Until the suit be finished, i.e. until the contract or covenant is determined. And payment properly made, i.e. until the debt arising thereon be paid to the plaintiff according to justice.

The preceding relates to driving, what follows here relates to notice.

The lawful notice to the kinsman, i.e. notice of the distress is to be brought to the kinsman without any delay whatsoever after it has been carried out when it is an immediate distress. Is to have no delay, i.e. it must be brought at once, i.e. to go and tell of it to the kinsman, for his worthiness, without any delay, when it is an immediate distress, i.e. but there must be notice of the third word. Except the lawful occasion of delay, i.e. except the necessary delays which I mention down here, i.e. the periods of exemption or of proof.

The exemptions are here set down, i.e. the exemptions are stated or mentioned. These are they, i.e. here they are. The attack of a host upon the house, i.e. a neighbouring host coming to make an attack upon the house ('mianait'), i.e. upon the place ('ait') where one likes ('mianach') to abide. Pursuit of cattle, i.e. going in pursuit of the cattle which come into the territory. Or a party, i.e. in pursuit of cattle, i.e. with five. Or the seizure of cattle, i.e. in the day, i.e. the distress. Or a prisoner, i.e. to go to take a prisoner or to ransom him, i.e. the person who commits an act of plundering or depredation in the night. Or a member of a tribe having gone on a pilgrimage, i.e. to go to detain one of the family of the person who has gone upon a pilgrimage into another country. Or to obtain the communion, i.e. for one who is in danger of death, i.e. it is derived from commendo, I commit. Or a physician for a person on the point of death, i.e. he is entitled to have a physician brought him then, or when he is in danger of death from a wound inflicted on him. All these things are exemptions to a person, i.e. when all these necessities happen after the arrival to take the distress. Or to give notice of necessity, i.e. to give notice to the person who is in necessity, i.e. to a guiltless person, it is exemption to him.

If it is to a guilty person the notice is given, there is full fine on the person by whom it was brought, and there is full fine to the owner of the distress.

If the warning has been given to a guiltless person, and it is certain that he would have been taken, there is a fine of sheltering on the person by whom it was given, and five 'seds' to the owner of the distress.

If it be doubtful whether he would or would not have been taken, it is a fine of guardianship and advice to the person by whom the warning was given, and five 'seds' to the owner of the distress.

Carrying off of cattle without concealment, i.e. of the carrying off of the cattle. Without concealment, i.e. this is right for them. Persons swear to it, i.e. to attest that the carcasses of the cattle were heaped on the

horses, i.e. the thing which is heaped on the horses, the dead cattle, i.e. it is true DISTRESS.
 that honor-price is given to one for that which the owner of the horses has, viz.,
 the carcasses of the cattle, i.e. *there must be* be proof of the *delivery of the* carcass;
 he must make restitution as for theft, i.e. when a person of competent rank has
 proved the delivery of the carcass. Seeking a midwife for a woman in
 labour, i.e. to go to seek a midwife to attend a woman who has the pains of
 labour, i.e. for the gentlewoman; it is an exemption to him. Struggling with
 an epileptic, i.e. to make a struggle with a person afflicted with the same
 disease which Fethgna¹ had; a blessing on the soul of Feghtgna! Epileptics, i.e.
 relief given by him to one who falls with his face, 'aidhe,' to the ground, 'talmain';
 a blessing on the soul of Fethgna! Securing a mad man, i.e. to fetter the mad
 person, i.e. one upon whom the maddening wisp has been thrown. *Procuring* a
 pledge to protect *against one* who does not yield justice, i.e. a pledge
 to protect one who makes the lawful suit, i.e. the lawful suit, i.e. against the person
 who does not consent to have the right tried lawfully after he is properly sued; it
 is by him it is paid, i.e. the satirist, or he may be the poet. Preparing medicine
 for the sick, i.e. boiling useful herbs and plants for one who is in sickness,
 i.e. for one who has a disease.

The beginning of proof, i.e. the foregoing relates to exemptions,
 the following down here to proof.

Changing *twice*, i.e. to change raiment, i.e. to put the side of it up that was
 down, i.e. when his cloak was bad. Exchanging arms or raiment, i.e. with
 another, i.e. his friend is to do it, this is a proof. Taking a drink, i.e. it is a
 proof to a person while he is drinking it, i.e. or a drink of water. Changing
 the wisp of his shoe, i.e. while the cleric is changing the wisp of his shoe or
 his 'curan,' i.e. a wisp of straw which is between his foot and his shoe, when his
 shoe is cutting him, i.e. when going to the corn field in the harvest time; it is a
 proof to him. Getting a drink for a patient under a person's care, i.e.
 whilst he is holding the medicine for the man who is under cure during the time he
 is under care; and if a woman it will be similar. For every proof, every
 exemption, i.e. on the ground of these necessities both small and great. Ac-
 cording to God, i.e. before God, i.e. the church. And man, i.e. the laity.
 Witnesses are named after a just and proper manner, i.e. it is
 said or ordained that he shall have witnesses for each necessity of them according
 to justice in the proper manner; or as is right according to justice, i.e. the one
 witness for the distresses and the exemptions.

If he has witnesses, he goes himself as a candle, the first light to
 prove that these exemptions existed, and the witnesses attest it
 afterwards. If the witnesses were not to be had, he goes himself
 as a candle, the first light, and one whose honor-price is equal to
 the five 'seds' which are *the fine* for the non-service of notice, is to
 come after him to attest that the exemption existed; he is then safe.

If it is not necessity that prevented the plaintiff from serving notice
 of the distress, there are five 'seds' due to the kinsman for the non-
 service of the notice; and *expenses* of feeding and tending do not

DISTRESS. ρυαταρ α ραρε; ocyr nochā nruil ní don cinuá 1 nem mbreá in ραιρε; áct ní téet ρogelt ná bleá na lobuó ina ceann, no cu ρυαταρ α ραρε.

Μάρα δεθβιρυρ ρο δερα don ρeichiumuin τοιχεοα zan ραρε α ατgabala do bрейт, ноá nruil éruc uata 1 nemmbрейт in ραιρε; ocyr ní téet ρogelt, ná bleá, na lobuó ina ceann no co ρυαταρ α ραρε; áct αναó ocyr oichim do ριαγαί uiryi a haiéle α δεθβιρυρα.]

O'D. 138. Ρριετρηρεθηαρ ραρε ρριετρηlichт, .i. ρиηηρηεr ap do ρиэ α ρиη ρиillecht do bрейт ρаρε na aчgabála; [ραιτεr no айнегтер] in ρаρε do bрейт α ρиη ρиillect na aчgabála. Cuic ρeoit muna ρυαταρ амлао. Oлomтар oiaρ λaтeйт, .i. ραιτεr no айнеотур oiaρ ap тeрт, no ба тeрт do ual map aon ρeриη ρechem τοιχεοα do gabail aчgabála, .i. ραιτεr oiaρ apo λa тaоб na тeртa, .i. ρechem τοιχεοα ocyr айи, .i. ρаιτεr no айнеθηαρ oiaρ ip тeрт maίlle ρиη ag брейт in ρаρε, айи toauil ocyr ρиaтaиpи. Tiaγup do cum ρаιthe ρиη ap α тиp тоxлaйтeр, .i. тiaγup le do cum ρаιthe ρиη apa ρeрaнн oα toγpлaиoтeр in aчgabail, .i. co ρаιthe in брoбuиo do брейт α ρаρε, .i. in ρиaтaиpе ocyr in ρeр тaиpгилle. Do cum ρopuиp iaρ ρeи, .i. do cum apuиp iaρum ap α aίtle ρиη in ρиη ap α ρeлb ρo айне do gabail ip in aчgabail do брейт α ρаρε, .i. ρиaóaи ρopuиp eile. Oiaи ρиη ρeйpeр, ρаρε тpeр брейтиp, 7pл, .i. ma oá ρeрup in и ip oиp uитe, γup ab e opou do бeрaи do тaрaл in ии ρиη; na тиp бpαтhиa oα ρаρε na aчgabála, no γup ab í in тpeр брейтиp α oepa ρаρε na aчgabála do брейт, .i. oia ρeрup iaρ ρиη eolup aчgabála do gabail γup ab eó aóбepa don тpeр брейтиp 1 η-υpо айнеpиη: ρo γaбuиp т'ачgabail; ocyr cuic ρeoit munaб ipиη тpeр брейтиp. Co тeрγaиpе, .i. γup in-тpeoрa o'uaρaλ γaиpе aиη, .i. o'иииpиη. Cin ρиpиp ρo γaйтeр, .i. ip ρe ρo cin ииup γaйaó aи. Popuиp ρиpиp 1 η-γeйбтeр, .i. ip e ρo ρopuиp no apuиp ρиη 1 ηγaбuи. Pechem ap oα λa бpαтhаp, .i. ip e ρechem биap α ual α бpαтap α ceиη noime.

Ρopup aиηpo.

Oлom oлигeó ρopuиp ρиη ρaйгe ρиη ρиη in opucup η-inbleoγaиη, .i. no apuиp, .i. ρoppouиp inиpиη, .i. ρиaópи no айне in тaрup iaρ ρиη ρeриη inиηpаги aчgabail inbleoγaиη ap inиpucup, ap α ηaγupтap cin caé тpeи cinтaó.

Ocyr ρаιthe ρиpиp ρиpиmиoтeр oаиγeи, .i. ocyr γup ab oаиγeи in ρаιthe ρиη 1 ρиpиmиoтeр aи iaρ cae υpо α cae γeи mann γeи

accumulate upon it, nor does the forfeiture period begin to accrue until the notice has been served; but there is nothing due to the debtor for the non-service of the notice; *expenses of feeding and tending*, however, do not accumulate upon it, nor does the forfeiture begin to accrue until the notice has been served. DISTRESS.

If it be necessity that caused the plaintiff not to serve notice of the distress, there is no 'eric'-fine due of him for the non-service of the notice; but *expenses of feeding and tending* do not accumulate upon it, nor does the forfeiture period begin to accrue until the notice has been served; but stay and delay in pound shall regulate it after proof of the necessity.

Notice is sent along the track of the distress, i.e. it is insisted that they run back along the track of the distress to give notice of the distress; or it is said or stated that the notice is to be conveyed along the track of the distress. Five 'seds' is the fine if it be not so conveyed. Two are mentioned along with the witness, i.e. it is said or stated that two persons are to bear witness, or should be the witnesses to go along with the plaintiff to take distress, i.e. two are mentioned as necessary to be present along with the witness, i.e. the plaintiff and the advocate, i.e. it is said or stated that two should be witness along with him in giving the notice, a distraining advocate and a witness. They come to the green of the man from whose land the distress was carried off, i.e. they go to the green of the man from whose land the distress has been carried off, i.e. to the green of the defendant to give the notice, i.e. the witness and the pledge man. Afterwards to the house, i.e. afterwards to the house of the man whose property is said to have been taken in distress to give the notice, i.e. the witness of another house. If the notice be truly given, the third word, &c., i.e. if thou knowest the thing which is right for thee, the order which thou wilt give to thy noble is that thing; the three words to give notice of the distress, or the third word which thou shalt say will convey the notice of the distress, i.e. if thou knowest the true method of taking distress what thou shalt say in the third word in the order of thy statement is, "I have distrained thee;" and five 'seds' is the fine unless it be in the third word. Are to be announced, i.e. these three things are to be openly announced there, i.e. told. The debt for which it was taken, i.e. "this is the debt for which the property was taken." The pound into which it was put, i.e. "this is the pound or enclosure into which it was put." The law agent by whom it was taken, i.e. the law agent by whom it was taken at the end of the stay.

Of the pound here.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued, i.e. or tell it, i.e. the residence here, i.e. tell or state truly the law of the habitation by which the distress of the kinsman may be sued for his worthiness, by which the debt due by each powerful defaulter may be claimed.

And the green into which it is put should have a fence all round, i.e. and the green into which the property is put in the lawful manner

DISTRESS. bia, .i. apur don oligeð faiti, .i. co roib ðaingen at timairgthei irin faiti a fuirmiter dia gobneða; [ocur muna be ðaingin beiti cuic feoit inn cin cu ti olc de]. Cuair, .i. cas upo a cas. Sen cumurcc n-ila ceithra, .i. gen ceithra ilarða eile do cup i naon cumurc ria, .i. innile ioir do cup a cumurc na athgabala, no gen innile poine do cup an-aon cumurc ria ceile. Ipreð rin ir cumurc nilar ceithra ann.

In cumurc nilar ceithra cuic feoit ann don inableoguin, ocur ma po far poðail don athgabail, ir aitgin in neic po loiti don athgabail; ocur noða nuil ni do cincað irin comurc nilar ceithra aet munar poðail da athgabail de, ocur ma po far, ir aitgin in neic po loiti ti o'ic rin.

O'D. 139. Munab farc ffriliét, no farc don tref breter, [cé no] bepað a farc innur eile, atait cuic feoit ino do inableoguin; ocur ciama farc ffriliét no cia mo farc don tref brethir imbepað, munab iao in triar po bui ga toxal amac ber ag breé a farc, atait cuic feoit inn do inableoguin; no muna mander

O'D. 139. oligeðe gin bepa gin rleðað; no mād cumurc [n-il ceithra] atait cuic feoit do inbleoguin, .i. gan ceithra ilarða do cup an-aon cumurc ria.

Dia cumurctar, cuic feoit inn, muna ti olc dé; ocur dia ti, pasaið ar pon a riách.

Eich, .i. ppena. Muc, .i. opna fein. Cairig, gabair, .i. gin ni oib rin an-aon cumurc ne ceile.

without fodder or food, should be surrounded by a fence, i.e. state the law of the green, i.e. the green into which the distress is brought to be impounded should be secure: if it be not secure there is a fine of five 'seds' for it to the kinsman, even though no injury may result therefrom. 'Cuaird' (all round), i.e. 'cae uird' Without intermixing various cattle, i.e. not to mix it with various other cattle, i.e. not to put any cattle whatever along with the distress, or not to intermix different kinds of cattle. This is what is called the intermixture of the various cattle. DISTRESS.

For the intermixture of various cattle there is a fine of five 'seds' for it to the kinsman, and if injury happens to the distress, restitution for the thing injured *is to be paid to him*; and there is nothing to the debtor for the intermixture of the various cattle, unless his distress has suffered injury therefrom, and if injury has resulted, restitution of the thing injured is to be paid to him.

If it be not notice by the track of the cattle, or notice of the third word, i.e. should he (*the plaintiff*) give his notice in a different manner, there is a fine of five 'seds' for it to the kinsman; or though it should be notice by the track of the cattle or notice of the third word that he gives, if it be not the three persons who had carried it (*the distress*) out that *go to give the notice*, there is a fine of five 'seds' for this to the kinsman; or unless it was placed in the legal pound, without stakes or spikes; or if there be an intermixture of various kinds of cattle, there are five 'seds' for it to the kinsman, i.e. it is unlawful to allow different kinds of cattle to intermingle with it (*the distress*).

If they are intermingled there are five 'seds' for it, even though injury does not result; and if injury results the fine shall be in proportion.

Horses, i.e. males. Pigs, i.e. by themselves. Sheep, goats, i.e. none of these to be intermixed.

INDEX.

- ABARTA, *see* BLESSING.
- ABBOT: contract of a monk without his abbot set aside, 51, 53.
- ADAM, condemned for his fraud, 53, 55.
- ADAMNAN: his law respecting 'Smacht'-pledge, 277.
- ADVOCATE, *see* LAW AGENT:
to accompany person seizing distress, 85.
- ÆT EMHNAIDHE: an ancient law treatise, 93.
- AI EAMHNACH: a work by Fithel, 27.
- AÍLBHE: courtship of, 47.
- AILELL:
one of those by whom Eochaidh was killed, 69, 71.
son of Matach, sudden judgments of, 151, 157.
" took first distress of three days stay ever taken, for failure in
furnishing men to his hosting, 153, 157.
- AIN, daughter of Partholan, 155.
- AIRE-ARD, pound of the, 293.
- AIRE-DESA, pound of the, 293.
- AIRE-ECHTA, the champion of the territory, 207 *n*.
- AIRE-FORGAILL, 61.
pound of the, 293.
- AIRE-ITIR-DA-AIRE, 59, 61.
pound of the, 293.
- 'AIRER'-FINE, distress for, 231, 233.
- AIRE-TUISI:
commanded the army of the territory, 200 *n*.
pound of the, 293.
- ALE-HOUSE:
quarrelling in an, 231, 235.
injuring the vessels of an, 233, 235.
- ALMS: effect of payment of, 51, 53.
- ALTAR: fine for injuring utensils of an, 233, 235.
- AMERGIN GLUNGEL, 19.
the first author in Erin, 21.
- 'ANELADHNACH': securing a distress by means of an, 111.
- ANIMALS:
trespass by, 157, 161.
carrying off pet, 163, 167.
carrying away covering of animals, fine for, 185, 189, 237, 239.
distress for dry animals, 185, 191.
" young animals, *ibid*.
" scraping animals, *ibid*.
" four-footed animals, *ibid*.
- ANNAGHDOWN, diocese of, 42 *n*.
- ANRUTH, number of his stories, 45.
- ANTIQUARY, *see* SEANCHAIDHE.

AONACH CHOLMAIN, fair of, 129 *n*.

APPROPRIATED TREE, 206 *n*., 207.

ARMS: exchanging one's arms a proof in distress, 269, 301.

ARREST:

who may be arrested for their liabilities instead of being distrained, 105, 107.
circumstances under which certain persons liable to such arrest, 107-111.
expense of feeding and taking care of such persons, 111.
forfeiture of such persons, 109, 113.

ASAL:

steward-bailiff of the king of Temhair, 65.
the first distress in Erin made by, 65, 67.
one of those by whom Eochaidh was killed, 69, 71.

ASSEMBLY:

three assemblies among the Feini, 159.
stay on distress for an, 157, 159.
immediate distress on account of an, 231.

'ATHCHOMHARC,' 258 *n*., 259, 273.

ATTACK:

service of, 157, 160 *n*., 161.
immediate distress on account of service of, 231.
of a host, an exemption from distress, 267, 299.

AUTHORS:

of the Senchus, 5.
of the Poem, 5.
of judgments, 19.
of works incorporated in the Senchus, 23-5.
works of, mentioned, 27.

BARK: fine for stripping a tree of its, 185, 189.

BARTER: distress for things bartered, 215, 219.

BASE-TENANTS: law respecting, promulgated in Senchus, 41, 49.

BATTLES:

stories of, 47.
first battle fought about the marriage gifts of Ain and Iain, 155.

BEACH: stay, in case of fine, for appropriating the sea products of another's, 167, 171.

BED: the common bed of neighbours, 127, 143.

BEE-HIVE: stay, in case of fine for robbing a, 167, 171.

BELL, for necks of cattle, 127, 143.

BELLOWS, *see* BLOWER.

BENEN, Bishop, afterwards Saint Benignus:

one of the authors of the Senchus, 5, 17.
wrote the Senchus in a chalk-book, 35.
assisted in regulating the law of distress, 209.

BERLA FEINI:

the dialect in which the ancient Irish Laws were written, 17 *n*.
Rossa, a doctor of the, 39.

BERRUIDE: fine fixed by the law of, 217.

BILLHOOK: stay on distress for a, 125, 141.

BISHOP:

his 'dire'-fine fixed by the Senchus, 41, 43.
to what joint entitled out of the Brewy's caldron, 49.
if unworthy, loses his honor-price, 55.
in some cases does not recover his former rank if degraded, 56 *n*, 57, 59.
married, may recover it, 57, 59.
fine for removing remains of a, 203, 205.

BLEMISH:

- Dorn killed for reproaching King Fergus with a, 65, 69, 75.
- king affected with a, could not reign, 73.
- stay in case of fine for reproaching with a, 175, 177.

BLESSING:

- custom of blessing work, 132 *n*.
- stay on distress for neglecting the, 125, 133, 151, 153.

BLOTCHES, appeared on cheeks of Brehons whenever they pronounced false judgment, 25.

BLOWER, of chief's house, 127, 145.

BO-AIRE: to what food-tribute entitled, 59, 61.

BOAR: stay on distress for a, 127, 145.

BOASTING: false boasting of a dead woman, fine for, 185, 189.

BOAT, fine for improperly using another's, 167, 171.

BOCHTAN: food given to a prisoner, 107.

BOHER-NA-BREENA, *see* DERG.

BONDMAN:

- incapable of taking distress, 85, 91.
- subject to arrest instead of distress for his liabilities, 105, 107.
- stay in case of fine for carrying off a person's bondman or bondwoman, 163, 167.

BOND-VASSAL: distress for share in a, 217, 227.

BONES: fine for taking bones from a churchyard, 203.

BORDER: fine on border people suffering things to be carried off out of territory, 185, 189.

BORDERS: distress for, 203.

BOUNDARY: distress for a levy carried over a, 247, 249.

BRANCHLIGHT, of each person's house, 127, 143.

BRATHCHAL, a law treatise, 211.

BREASAL BREAC: black and white cat taken from ship of, 151, 153.

BREATHINGS: time allowed for advocates regulated by, 18 *n*., 19.

BRECAN: skull of dog of, recognised by means of poetical inspiration, 44 *n*.

BREEN-MORE, *see* DACHOC.

BREHONS:

- according to custom, every foreigner or stranger was entitled to be judged by any Brehon he might choose, 7.
- blotches on the cheeks of, 25.
- withholding fees from, 233, 235.
- pound of the, 293.

BRETHA NEMHEDH, 19.

- a law tract which treats of the law of persons of distinction, 113 *n*.

BREWY: his 'dire'-fine fixed by the Senchus, 41, 43.

- hundreds of the, 41, 47.

- ever-full caldron of the, 49.

- lethech*, 47, 61.

- cedach*, 61.

- caldron of, stay on distress for, 125, 135.

- rope of house of, stay on distress for, 125, 141.

- salt of house of, 127, 143.

- female, 147.

- stay on distress from a, 195, 201.

- distress for things taken from a, 233, 235.

BRIATHRA BRIGHT, a law treatise, 23.

BRIDGE: stay on distress for erecting a, 125, 135.

BRIDLE: stay on distress for a, 125, 139.

BRIGH AMBUE, a female author of judgments, 19, 23.

BRIGH BRIUGHADH:

a female author of laws, 145, 147, 151, 155.

fixed stay on distress in case of women's property at two days, *ibid.*
dwelt at Fesen, *ibid.*

BRIGHI, daughter of Sencha, 253.

BROOCHES:

distress for, 203.

„ injury to, 235.

BUIDHE CONNAILL, a plague, 50 *n.*, 51.

BUIM-SCEOTA, a portion of meat of a certain size, 133.

BULL: stay on distress for a, 127, 145.

BURADACH: assault on the house of, 47.

‘CAE,’ meaning of, 33.

CAI CAINBHREATHACH, 275.

went to Pharaoh, 21.

becomes Brehon to the fleet of the sons of Milidh, 23.

author of the Brathchai, 23.

CAIN ADAMNAIN, 276 *n.*

CAIN BESCNA: fifth book of Senchus, 49.

CAIN-LAW, 87, 89, 97, 173, 275.

CAIN PATRAIC: a name of the Senchus Mor, 18 *n.*, 19.

CAIRI BRETHA MORA: an ancient Irish work, 27.

CAIRNECH, Bishop, afterwards St. Carantochus:

one of the authors of the Senchus, 5, 17.

wrote it in a chalk-book, 35.

buried at Tuilen, 35.

assisted in regulating the law of distress, 209.

CALDRON (‘caire ansic’):

the ever-full, of the Bwry, 41, 47, 48 *n.*, 49.

stay on distress for a, 123, 129.

of Bwry, or farmer, stay on distress for the, 125, 135.

great caldron or scabel for feasts at each quarter of year, 125, 135.

stay in case of fine for improperly using another's, 167, 171.

distress for a man going to a testing, 195, 199.

distress for share in an old, 217, 227.

CALUMNY, *see* SLANDER.

CANA: number of his stories, 45.

CAPTIVE: guarding and feeding of a, 125, 137.

CAR:

stay on distress for a, 123, 133.

fine for improperly using another's cart, 167, 171,

CARAT-NIA TEISCTHI: an author of judgments, 19.

CARLINGFORD MOUNTAINS, *see* CUAILGNE.

CARPENTER: stay on distress for tools of a, 125, 133.

CART-BOY: subject to arrest instead of distress for his liabilities, 105, 107.

CAT: black and white cat taken from ship of Breasal Breac, 151, 153.

CATTLE: distress of, in possession, 215, 219.

CATTLE-SPOILS: stories of, 47.

CEALTAIR, father of Niamh, 253.

‘CERD-CHAE,’ meaning of, 33.

CHAIN, of Morann, 25.

CHALK-BOOK: Senchus written in a, 35.

CHAMPION:

the aire-echte the champion of the territory, 207 n.
distress for support of a, 227, 229.

CHANGING, the wisp of one's shoes a proof in distress, 269, 301.

CHARGE:

distress for a thing given in charge, 227, 229.
" " and improperly parted with, 247, 249.

CHARIOT: fine for improper use of another's, 167, 171.

CHARIOTEER:

of Patrick killed by Nuada Derg, 7.
to what joint entitled out of the Brewy's caldron, 49.

CHARMS: stay in case of fine for using, 177, 181.

CHESS-BOARD, of house of chief, 127, 143.

CHIEF:

laws for, established in the Senchus, 41, 43.
to what joint entitled out of the Brewy's caldron, 49.
contract of labourer without his, set aside, 51, 53.
if unworthy, or guilty of offences, loses his honor-price, 55, 59, 61.
notice and fasting precede distress in case of a, 113.
a person of chieftain grade to accompany one of inferior grade distraining a,
113, 117.
stay upon distress for his food-tribute if withheld, 123.
" " for feast if deficient, *ibid.*, 127.
the seven valuables of a chief's house, 135.
stay on distress for share of cow provided for chief when engaged on business
of territory, 125, 135.
distress from chief for not assisting a *fuidhir* against injustice, 125, 139.
chess-board of house of, 127, 143.
blower of house of, 127, 145.
distress for injury to chief by tenant, and *vice versa*, 157, 163.
distress for failing to supply the feast of the chief or a band of reapers for
him, 157, 163.
distress for rent accruing due after death of a, 187.
distress for not erecting the tomb of a, 185, 187.
distress by a chief who has supplied stock to a tenant, 215, 219,
distress for injury to a, 231, 235.

CHIEF PROFESSOR, *see* SEN.

CHILD:

stay in case of fine for injury to a child carried on the back, 175, 179.
distress for removing a child after its mother's death, 227, 229.

CHILDBIRTH:

oath of a woman in, 177, 181.
distress from a man whose wife is in labour, 195, 199
having gone to seek a midwife for a woman in labour, an exemption from
distress, 269, 301.

CHILDREN:

fine for neglecting to maintain, 137.
toys of, stay on distress for, 125, 139.
removing, from women unfit to take care of them, 125, 141-3.

CHRONICLER: used to relate events and tell stories before arrival of Patrick in Erin,
19.

CHURCH:

grades of the, punished more severely than others, 57, 59.
furniture of a church, stay on distress for, 123, 127.
protection from distress to a person making an offering to a, 195, 199.

- CHURCHYARD: fine for digging a, 203.
- CHURN: stay on distress for a, 125, 135.
- CIARRAIGHE CUIRCHE, now barony of Kerrycurrihy in Cork, 82 n.
- CIARRAIGHE LUACHRA, now Kerry, 24 n., 82 n., 83.
- CILORN, *see* PITCHER.
- CLEANSING:
- of roads, 123, 129.
 - of fair-green, *ibid.*
- CLITHE BRETHA: an ancient Irish work, 27.
- CLI: number of his stories, 45.
- COHABITATION: stay in case of fine for neglect of, 177, 181.
- COIBCHI, *see* MARRIAGE GIFTS.
- COIR FEINE BEC: an ancient Irish work, 27.
- COIR FEINE MOR: an ancient Irish work, 27.
- COIRE ANSIC, *see* CALDRON.
- COIRPRI GNATHCHOIR:
- King of Ulster, his steward-bailiff's cows distrained by the steward-bailiff of the King of Temhair, to recover Inbher Ailbhine, which had been forfeited to King Fergus, 65, *et seq.*
 - why so called, 67.
 - established stays of three, five, and ten days on distresses, 151, 157.
- COMBAT:
- distress from a man who has lost the, 195, 199.
 - at Magh-inis, 251, 253.
- COMLA, *see* HOPPER.
- COMMUNION:
- having gone to obtain the communion for one on the point of death, an exemption from distress, 267, 299.
- COMPENSATION: distress for, 231, 233.
- CONALL CAERNACH: one of the two engaged in the combat at Magh-inis, 253.
- CONCHOBHAR:
- takes from the poets exclusive judicature, 19.
 - passed judgment respecting distress, 251, 253.
- CONFERENCE, between Saint Patrick and men of Erin, 15.
- CONNLA CAINBHRETHACH:
- chief doctor of Connaught, 23.
 - used to contend with Druids, 23.
 - never pronounced a false judgment, 25.
 - author of the Imaid Arrehta, 27.
- CONSTELLATIONS, 31.
- CONTRACTS:
- verbal, made binding by the Senchus, 41, 49.
 - period of dissolution of, one of those at which world loses its goodness, 51, 53.
 - five, that are set aside, 51, 53.
 - violation of, deprives of honor-price, 59.
 - those incapable of making, not to take distress, 85, 87.
 - distress in respect of a broken contract, 215, 217.
 - distress from heirs on account of fathers', 217, 227.
- COOKING: requisites for, stay on distress for, 123, 129.
- COOKING-TENT: fine for stealing from the hunter's, 203, 207.
- COPPER ORE: piercing a cliff for, 185, 189.

- CORC, KING:**
 one of the authors of the *Senchus*, 5, 17.
 assisted in regulating the law of distress, 209.
- CORCA BAISCINN:** in west of county Clare, 82 *n*.
- CORCA MUINCHE:** King of Crumhthann, not entitled to a hostage out of, 83.
- CORN:**
 stay on distress respecting, 125, 135.
 „ for fine for injuring corn-rick, 167, 171.
 „ „ ripe corn, 167, 173.
- COURT:** chiefs of, not to take distress, 85, 87.
- COURTSHIPS:** stories of, 47.
- COW:**
 seizure of cows by Asal, 65.
 for milk, stay on distress for, 123, 127.
 stay on distress for share of a cow provided for chief when engaged on the
 business of the territory, 125, 135.
 breaking fences for, 169, 175.
- COWHERD:** incapable of taking distress, 91.
- COW-SHED:**
 stranger not possessing a, disqualified from taking distress, unless accom-
 panied by a native, 87.
 distress to be closed up in, 105.
- CRADLE CLOTHES:** stay in case of fine in respect of, 169, 173.
- CRAEBH-PATRAIC:** otherwise Ferta-Feig, now Slane, on the Boyne, 64 *n*. 67.
- CREDINE CERD:** his judgments explained to Patrick, 25.
- CRIME, see also OFFENCES.**
 stay on distress for crimes of near relatives, 157, 161.
 „ of a person's hired woman, 157, 161.
 „ of a person's messenger, 157, 161.
 „ of the foreigner who is with a person, 157, 163.
 „ of a person's fool, *ibid*.
 „ of a person's jester, *ibid*.
 „ a person's own crimes, *ibid*.
 crimes are five-fold, 239, 241.
 four nearest tribes bear a kinsman's crimes, 261, 275.
- CRUITHNIGH (Picts):** from whom descended, 21.
- CRUMHTHANN:** in Galway, 82 *n*.
- CUAILGNE:** cattle spoils of, 46 *n*, 47.
- CUCHULLAINN:** 181, 253.
- CUICTHI:** the name of the woman who stayed the combat at Magh-inis, and was
 the cause of the distress of five days' stay being ordained, 250 *n*, 251, 253.
- CUMHAL SENORBA:** a portion of land set apart to provide for indigent members
 of the clan, 207 and *note*.
- CUP:** stay on distress for a, 125, 135.
- CUSTOM:**
 it was customary to give foreigners or strangers the choice of a Brehon, 7.
 of blessing work, 132 *n*, 133.
- DACHOC:**
 near present Breen-More, in Westmeath, 46 *n*.
 demolition of fort of, 47.
- DADERG, see DERG.**
- DAIRE, KING:**
 one of the authors of the *Senchus*, 5, 17.
 assisted in regulating the law of distress, 209.



- DAIRINN: courtship of, 47.
- DAMMING: fine for unlawfully damming a stream, 203, 205.
- DARTADHA: cattle spoil of, 47.
- DAUGHTER: stay on distress which she takes in respect of her mother's property, 147, 149.
- DEAD:
- stripping the, 175, 177.
 - distress from heir of a dead person, 185, 189.
 - “ for satirising a dead person, *ibid.*
- DEAD-SEIZURE: stay on distress for, 185.
- DEATH, of suitor, 185, 187.
- DEATH-LEVY: stay upon distress for, 247, 249.
- DEBTOR:
- fasting on a debtor during a period of exemption, 99.
 - his liabilities increase if he do not offer food to his creditor fasting on him, 117.
 - notice of ten days served on tribe of a, 265, 287.
 - tribe liable for an absconding, *ibid.*
- DEFENCE:
- service of, 157, 160 *n.*, 161.
 - immediate distress on account of service of, 231.
- DEMOLITIONS: stories of, 47.
- DERG:
- near present Boher-na-Breena, on the Dodder, county Dublin, 46 *n.*
 - demolition of fort of, 47.
- DIANCECHT THE PHYSICIAN:
- an author of judgments, 19.
 - his judgments explained to Saint Patrick, 25.
- DIGNITARIES:
- four who may be degraded, 55.
 - distress from a high dignitary, 247, 249.
- DIGNITY:
- time allowed a person to plead his cause regulated according to, 18 *n.*, 19.
 - ‘dire’-fine according to, established for each in the Senchus, 41, 43
- ‘DIRE’-FINE, 167 *et seq.*:
- established for each according to his dignity, in the Senchus, 41, 43.
 - is fourfold, 275.
- DISTRESS:
- the first in Erin, made by Asal, 67.
 - an immediate, may be taken between countries at strife, 75.
 - Sen Mach Aighe pronounced first decision respecting, 79.
 - stays upon, fixed by the learned men at the meeting at Uisnech, 79, 81.
 - by a woman, 81, 83.
 - fasting at debtor's residence, part of process of, 82 *n.*, 83.
 - by a king in a tributary territory, 83.
 - person seizing, must be accompanied by an advocate, 85.
 - persons disqualified from taking, 85, 87, 91.
 - stranger to bring a native with him when taking, 87-91.
 - others under certain circumstances to be accompanied by a native when taking, 89.
 - fine for unlawful seizure of, 91, 93.
 - seizure of, without any debt due, 95.
 - bringing into greens of septenary grade, 97.
 - fine for taking, from a place of protection, 93, 99.
 - seizing, during a period of exemption, 101.
 - forfeited at a fixed rate per day, after period of forfeiture had commenced, 103.
 - notice of, 105.
 - to be seized between sunrise and sunset, 105.

DISTRESS—*continued*.

- certain persons not distrained, but themselves imprisoned until their chief becomes bound for them, 105-107.
- preceded by notice in case of inferior grades, 113.
- notice and fasting in case of chieftain grades, 113.
- the length of the notice in certain cases of, 117.
- from a debtor's kinsman, 117.
- by or from women, 121.
- things in case of which the stay upon the distress is one day, enumerated 123-7.
- in case of women, stay on distress fixed at two days, 127, 145, 147-9, 151, 155.
- on which stay is two days, has a notice of two days and a delay in pound of four days, 147.
- things in case of which the stay upon the distress is two days, enumerated, 147-155.
- stay on distress for articles belonging to women, 151-5.
- stays of three, and five, and ten days established on distresses by Coirpre Gnathchoir, 151, 157.
- first distress of three days stay ever taken, was taken by Ailell son of Matach, for the failure of his hosting, 153, 157.
- things in case of which stay on distress is three days, enumerated, 157-181.
- stay on distress for fines in case of certain offences, 163-183.
- things in case of which stay on distress is five days, enumerated, 183-193.
- things in case of which stay on distress is ten days, enumerated, 193-207.
- manner in which a distress with stay is seized, 209-211.
- by whom and how law of distress regulated, 209.
- manner in which an immediate distress is seized, 211-213.
- what causes a distress to be immediate, 213-215.
- cases in which distress is immediate with a stay of one day, 215-231.
- cases in which distress is immediate with a stay of three days, 231-237.
- cases in which distress is immediate with a stay of five days, 237-241.
- cases in which distress is immediate with a stay of ten days, 247-253.
- why distress with a stay of five days is most usual, 251-253.
- distress ('athghabhail') why so called, 255-257.
- why fourfold, 257 *et seq.*
- four things taken in distress, 259, 269.
- four divisions of distress, 259, 269.
- four things for which distress taken, 259, 271.
- which perfect distress, *ibid.*
- charged upon distress, *ibid.*
- to be observed in taking distress, 259, 273.
- four classes of crimes for which distress taken, *ibid.*
- two classes of distress, 263, 285.
- two notices of each distress, *ibid.*
- three drive the distress out to four, 289 *et seq.*
- witnesses of a, 293.
- qualifications for seizing a distress, 267, 297.
- circumstances exempting from liability to distress, 267-9, 299, 301.
- circumstances admitted as proofs in distress, 269, 301.
- illegal seizure of distress, 271.
- manner in which a distress to be seized and carried off, 289-293.

DOCTOR: the literary, to what joint entitled out of Brewy's caldron, 49.

DOET OF NEIMHTHINN: an author of judgments, 19.

Dog:

- of the dunghill, stay on distress for a, 127, 145.
- watchdog for cattle, " *ibid.*
- the chained watch-dog, stay on distress for, 127, 145.
- hunting dog, " *ibid.*
- lap-dog, " 127, 145, 151, 153.

DOG—*continued*.

- fine for setting charms for a dog to prove them, 177, 181.
- fine for maiming a person's chained, 233, 235.

DOLDIN MAC UIN: his judgments explained to Saint Patrick, 25.

DORN:

- given in bondage to King Fergus, for the crime of her son, Foitline, 65, 69.
- was killed by King Fergus, for reproaching him with his blemish, 65, 69, 75.

DOS: number of his stories, 45.

DRINKING:

- a person's taking a drink, a proof in distress, 269, 301.
- getting a drink for a patient, a proof in distress, *ibid*.

DRISAC: number of his stories, 45.

DRIVING: three drive a distress out to four, 289 *et seq*.

DRUIDS:

- overcome by Saint Patrick, 15.
- Egyptian, 21.
- Connla Cainbheathach contended with, 23.

DUBHTHACH MAC UA LUGAIR:

- royal poet of Erin: author of the poem, 5.
- one of the authors of the Senchus, 5, 17.
- reconciles the gospel doctrine of forgiveness with the Irish law of retaliation, 9 *et seq*.
- exhibits to Saint Patrick the judgments, and poetry, and laws of Erin, 17.
- put a thread of poetry around the Senchus, 23.
- recites to Saint Patrick what his predecessors had sung, 25.
- a doctor of literature, 39.
- assisted in regulating the law of distress, 209.

DUILESC: stay on distress for, 171.

DUILI FEDHA: continued to poets by Saint Patrick, 45.

DUILI SLOINTE: continued to poets by Saint Patrick, 45.

DUMHACH: burning of house of, 47.

DUNDRUM BAY, *see* LOCH RUDHRAIDHE.

EARTH: creation of the, 27.

EARTHQUAKE: occurred on Saint Patrick's charioteer being slain, 7.

ELADNACH: securing a distress by means of an, 111.

EMHAIN MACHA, 73:

- contention between the two sages at, 19.

EMIR, courtship of, 47.

ENDA AIGENBRAS: one of those by whom Eochaidh was killed, 69, 71.

EOCHAIHD BELBHUIDHE:

- for killing of, while under the protection of Fergus, King of Ulster, the King of Temhair makes compensation, 65, 67, 71.
- killed at Sliabh Fuaid, 69, 71.
- by whom killed, 69, 71.

EOCHAIHD MAC LUCHTA: an author of judgments, 19.

EOCHAIHD ORESACH: one of those by whom Eochaidh Belbuidhe was killed, 69, 71.

EOGHAN MAC DURTHACHT: an author of judgments, 19.

EPILEPTIC: struggling with an, an exemption from distress, 269, 301.

'ERIC'-FINE:

- for secret murder, 185, 189.
- four, for the 'seds' of a chieftain, 259, 273.
- four divisions of, *ibid*.

ERIN:

- three principal races in, 71, 79, 81.
- by whom divided into provinces, 81.

ESCAIRDE, 172 *n.*, 173.

ETAİN, courtship of, 47.

EVIDENCE:

- to be guilty of false evidence, deprives of honor-price, 57.
- to distrain a person to give evidence, 125, 139.
- circumstances admitted as proofs in distress, 269, 301.

EVIL-WORD, of one woman against another, 147-9.

EXCHANGING:

- one's raiment a proof in distress, 269, 301.
- one's arms " " *ibid.*

EXEMPTION:

- periods of, 98 *n.*
- fasting on debtor during a period of, 99.
- taking distress during period of, 101, 199.
- circumstances exempting from distress, 267-9, 299, 301.
- proof of, 301.

EXTEMPORANEOUS RECITAL: profession of, continued to poets by Patrick, 45

EYE-WITNESSES, *see* LOOKERS-ON.

FACHTNA MAC-SENCATH: an author of judgments, 19, 23.

FAIRIES:

- various existing corruptions of the word 'Luarcán,' 71 *n.*
- King Fergus' encounter with the, 71-3.

FAIR-DAY: distress for ornaments to be worn on an approaching, 203.

FAIR-GREEN:

- cleansing of the, 123, 129.
- stay on distress in respect of the, 157, 159.

FAIRS:

- of ancient Irish, 129 *n.*
- distress for fine for disturbing a fair, 231, 233.
- fine for injuring brooches used at a fair, 233, 235.

FALSE EVIDENCE, *see* EVIDENCE.

FALSE JUDGMENT:

- to be guilty of giving, deprives of honor-price a poet, 25.
- " " " a king, 55.
- " " " any person, 57.

FALSE REPORT: stay in case of fine for circulating a, 175, 177.

FAMILY:

- stay in case of restitution and fine in respect of family matters, 183.
- fine for neglecting to maintain a senior of the, 139.

FASTING:

- a part of the process of levying distress among the ancient Irish, 82 *n.* 83, 93.
- on a debtor during a period of exemption, 99.
- precedes distress in case of chieftain grades, 113.
- consequences of not offering a pledge to a person fasting, 115, 117.
- in case of a debtor's kinsman, 117.
- food to be offered to the person fasting, 117.
- consequences of fasting after offer of lawful right made, 119.
- to put a stop to the fasting, a surety or a pledge to be offered, 119, 277.
- when women concerned in distress, 121.
- by head of family on whose land ship wrecked or things cast, on king, 129.

FATHER: contract of son without his, set aside, 53.

FEAST:

- due to chief, deficiency of, 123, 127.
- failing to supply feast of chief, 157, 163.
- " " king, 231, 233.

FEE:

- of a person's art, distress for, 157, 163.
- withholding his fees from a Brehon, 233, 235.

FEEDING: a distress, 259, 271-3.

FEINI:

- so called from Fenius Farsaidh, 33.
- what contracts set aside by the, 51.
- of Temhair, a principal race in Erin, 67, 69.
- three assemblies among the, 159.
- four lookers-on recognised by the, 241-247.

FER: son of Partholan, 155.

FERADHACH FINNFECHTNACH: a king and celebrated author, 23.

FERCEIRTNE: one of the two sages that contended for the sage's gown, 19, 25.

FERGNIA: son of Partholan, 155.

FERGUS, a poet:

- one of the authors of the Senchus, 5, 17.
- recites to Patrick what his predecessors had sung, 25.
- a doctor of poetry, 39.
- assists in regulating the law of distress, 209.

FERGUS: son of Aithern, a poet, 25.

FERGUS FERGLETHECH:

- King of Ulster, 67.
- why so called, 66 *n*.
- gets compensation from King of Temhair for the violation of his protection by the killing of Eochaidh Belbhuidhe, 65, 67, 69, 71.
- kills Dorn for reproaching him with his blemish, 65, 69, 75.
- obtains his wishes from the fairies, 71-3.
- is affected with a blemish, 73.
- kept ignorant of it for three years, 73.
- kills the Muirdris in Loch Rudhraidhe, 75.

FERGUS FIANACH: Fianach, from Fianach in Kerry, 24 *n*., 25.

FERGUS MAC LETI: a cotemporary of Sen Mac Aige, 23.

FERNS: fine for cutting another's, 167, 173.

FERRY-BOAT: stay on distress for a, 125, 143.

FERTA-FEIG: now Slane, 64 *n*.

FETTERING: stay on distress for unlawful, 169, 175.

FENCES:

- stay in case of fine for injury caused by, 163, 165.
- breaking fences for cows or calves, stay in case of fine for, 169, 175,
- distress for neglecting to make, 215, 217.

FENIUS FARSAIDH:

- sends his disciples to learn the various languages of the world, 21.
- Feini called from him, 33.

FIACHNA TULBHERETHACH:

- his judgments explained to Patrick, 25.
- origin of name, 24 *n*.
- author of Tulbretha, 27.

FID NEIMIDH: sacred wood, 164, 165.

FIELDS: distress in case of pledge for corn and grass, 215, 217.

FINECH, *see* SINECH.

FINES:

- adjustment of fines between the Feini and Ultonians in respect of Dorn and Eochaidh Belbuidhe, 77.
- stay on distress for fines in case of certain offences, 163, 183.
- fine for use, 169.

FIM MAC CUMHAILL, *see* TEINM LAODHU.

FINSRUTH FITHILL: a law treatise, 121.

FIRE: stay in case of fine for injury caused by, 167, 171.

FIRMAMENT:

- formation of the, 27.
- five zones formed in the, 29.
- divided into twice six parts, 29.
- constellations set in the, 31.

FIRST-FRUITS: effect of payment of, 51, 53.

FISHING-WEIR:

- of the tribe, 123, 131.
- fine for erecting a weir larger than a person was entitled to, 203, 205-7.

FITHEL, 23:

- author of *Ai Eamhnach*, 27.
- never pronounced a false judgment, 25.

FITHIR: courtship of, 47.

FLEECE: stay on distress for last, 185, 187.

FLIDAS: cattle-spoil of, 47.

FOCHLUC: number of his stories, 45.

FOITLINE:

- one of those by whom Eochaidh was killed, 69, 71.
- was son of Dorn by an Albanach or stranger, 71.

FOMORACHS: battles of Neimhidh with the, 47.

FOOD:

- consequence of debtor not offering food to a person who is fasting on him, 117.
- stay in case of fine for feeding a person's son, after notice not to do so, 163, 167.

FOOD-RENT:

- distress on account of food-rent not supplied to chief, 217, 219.
- distress from heirs, for food-rent due by them, 217, 227.

FOOD-TRIBUTE:

- withholding, 123, 127.
- distress from a man collecting the food-tribute of a chief, 195, 199.

FOOL:

- contract of, set aside, 53.
- distress for crime of a person's, 157, 163.
- maintaining of a, 125, 137.
- distress from a silly person, 201, 203.

FOREIGNERS:

- entitled to their choice of a Brehon, to decide their cause, 7.
- taking care of foreigners cast ashore, 129.
- securing young foreigners, 142 *n.*, 143.
- distress for crime of foreigner who is with a person, 157, 163.

FORFEITURE:

- of distress at a fixed rate per day, 103.
- of persons arrested for their liabilities, 109, 113.
- period of forfeiture of a distress on which the stay is two days, commences on the ninth day, 147.
- of a distress, 259, 273.

FORGIVENESS:

- gospel doctrine of, reconciled with the law of retaliation, in *Dubhthach's* poem, 9 *et seq.*

FORK : stay on distress for a, 123, 129.

FORT :

stay on distress for erecting a, 123, 131, 215, 219.
 " " share of food for victualling a, 125, 137
 " " fine for quarrelling in a, 175, 177.

FOSTERAGE :

law of, promulgated in the Senchus, 41, 49.
 stay in case of fines in respect of, 169, 173.
 stay on distress for dues of joint, 169, 175.
 distress from a houseless person in respect of, 215, 219.
 distress for the fosterage-fee, 217, 219.

FRAICH : cattle-spoil of, 47.

FRATRICIDE : punishment for, 57.

FRAUD : to be guilty of, deprives of honor-price, 57, 59, 61.

FREE-TENANTS : law respecting, promulgated in the Senchus, 41, 49.

FRUIT : stay on distress for, 125.

FUAD MOUNTAIN, *see* SLIABH FUAIDH.

FUGITIVE : distress on account of a, 247, 249.

FUIDHIR :

incapable of taking distress, 91.
 subject to arrest instead of distress for his liabilities, 105, 107.
 distress from chief for not assisting a *fuidhir* against injustice, 125, 139.

FURNITURE :

of a church, stay on distress for, 123, 127.
 of a house, " 123, 129.

FURZE : fine for cutting another's, 167, 173.

'FUIRTHIU DAL' : hosting in a territory, 263, 283.

GALEOIN :

a principal race in Erin, 71.
 a name for the Leinster men, 70 *n*.

GAPS : fine for leaving gaps open, 233, 237.

GELFINE : 260 *n*.

GENEALOGIES : profession of registering, continued to poets by Patrick, 45.

GLENN-NA-MBODHUR :

stone of Patrick there, 3.
 Rath-guthaird, where Senchus Mor written in winter and spring, situate in, *ibid*.

GOSPEL :

doctrine of forgiveness reconciled with the law of retaliation, 9 *et seq*.
 preached by Saint Patrick, 15.

GRADE :

the septenary, pounds of, 96.
 notice precedes distress in case of inferior grades, 113, 117.
 notice and fasting in case of chieftain grades, 113, 117.

GREENS :

of septenary grade, bringing distress into, 97.
 the green into which distress put should be fenced all round, 269, 303.

GRIDDLE :

stay on distress for a, 127, 143.
 slice for a, *ibid*.

HAGGARD : stay on distress for share of a, 125, 141.

HALTER : stay on distress for a, 125, 139.

HANDIWORK : stay on distress for wages of, 151, 153.

HARLOT : distress on account of the son of a, 185, 191, 237, 239.

HARP-COMB : stay on distress for a, 127.

HATCHET :

stay on distress for a, 125, 141.

fine for improperly using another's, 167, 171.

HEIR :

distress from an, 185, 189.

distress for division between heirs, 215, 217.

distress from, on account of father's contracts, 217, 227.

distress by heir for share in an old bond vassal, 217, 227.

distress from, for food-rent due chief, *ibid.*

distress from heir of a dead man, 237.

HERB-GARDEN : stay in case of fine for damage to, 167, 171.

HERDING, in common, 127, 143.

HERENACH : forfeits his rank in certain cases, 59.

HERO : stay in case of fine for carrying away the hero's morsel, 177, 181.

HIRED WOMAN : distress for crimes of a person's hired woman, 157, 161.

HONOR-PRICE :

poets deprived of, if they pronounced false judgments, 25.

kings and others deprived of, if unworthy or guilty of certain crimes, 55 *et seq.*

how recoverable, 59 *et seq.*

in right of age, 63.

„ chiefs and relatives, *ibid.*

„ a profession, *ibid.*

„ separable property, *ibid.*

is fourfold, 275.

HOPPER : of mill, why called *Comla*, 125, 141.

HORSE :

for a race, stay on distress for a, 123, 127.

fine for scaring a, 163, 165.

„ unlawful use of a, 167, 169.

stay on distress for a, 185, 191.

working a valuable, 231, 235.

HOST : attack of a host on the house an exemption from distress, 267, 299.

HOSTAGE :

in an interterritorial matter, 193.

distress from a hostage who violates his honor, 215, 219.

distress for 'eric'-fine due to a, 231, 233.

HOSTING :

of Ailell son of Matach, 153, 157.

stay on distress for, 157, 159.

immediate distress for fine for failure in a, 231, 233.

in a territory, 263, 283.

HOUSE :

furniture of, stay on distress for, 123, 129.

with four doors and a stream of water through the middle of it for sick persons, 131.

stay on distress for erecting a, 123, 131.

of a chief, the seven valuables of a, 135.

stealing from a house, fine for, 165.

stay in case of fine for certain injuries to a person's, 163, 167, 171.

attack of a host upon a, an exemption from distress, 267, 299.

HOUSELESS : distress from a houseless person in respect of fosterage, 215, 219.

HUNDREDS : of the Brewy, 41, 47.

HUNTER : cooking-tent of the, 203, 207.

IAIN, daughter of Partholan, 155.

IMARD ARRECHTA: a work by Connla, 27.

IMBAS FOR OSNA:

a sort of incantation, 24 *n.*, 25.

how performed, 44 *n.*, 45.

abolished by Patrick, 45.

IMMEDIATE DISTRESS:

manner in which an immediate distress is seized, 211-213.

what causes a distress to be immediate, 213, 215.

cases of immediate distress with a stay of one day, 215-231.

cases of immediate distress with a stay of three days, 231-237.

cases of immediate distress with a stay of five days, 237-241.

cases of immediate distress with a stay of ten days, 247-253.

IMPLEMENTS:

for weaving, 151-3.

„ spinning, *ibid.*

of needlework, *ibid.*

INBHER AILBHINE:

situated at mouth of the Delvin, north of Howth, 70 *n.*

forfeited by the king of Temhair to Fergus for the killing of Eochaidh Belbhuidhe, 69, 71.

again recovered, by means of a distress taken by Asal, by the Feini of Temhair in time of Coirpri Gnathchon, 65, 69, 77.

INBHER BECE: an estuary near Bangor, 44 *n.*

INCANTATION, sorts of, 24 *n.*, 25, 44 *n.*, 45.

INCURABLE: distress for taking care of an incurable person, 227, 229.

INJURY:

by chief to tenant, or *vice versa*, stay on distress for, 157, 163.

to a chief, 231, 235.

„ person's son, 233, 235.

„ „ slave, *ibid.*

„ „ wife, *ibid.*

INSULTS: are among the offences upon the distress for the fine for which there is a stay of three days, 163, 167.

INTERTERRITORIAL LAW:

kinsman of a hostage in an interterritorial matter, 193.

violating a king's, 231, 233.

IRON ORE: piercing a cliff for, 185, 189.

JESTER: distress for crime of a person's, 157, 163.

JOINTS: to which different classes entitled out of the Brewy's caldron, 48 *n.*, 49.

JOURNEY: stay on distress from a man on a, 195, 197.

JUDGMENTS:

authors of, 19.

of previous authors explained to Saint Patrick, 25.

rocks by which supported, 31, 39.

JUDICATURE:

belonged to poets until the contention of the two sages, 19.

four laws recognised in, 261, 281.

KERRY, *see* CIARRAIGHE LUACHRA.

KERRYCURRIHY, *see* CIARRAIGHE CUIRCHÉ.

KILN:

stay in case of fine in respect of a, 163, 167.

distress for share of a, 217, 227.

KING:

- laws for, established in the Senchus, 41, 43.
- his 'dire'-fine, *ibid.*
- to what joint entitled out of Brewy's caldron, 49.
- loses his honor-price for pronouncing false sentence, 55.
- affected with a blemish could not reign, 73.
- tributary territories of certain kings, 83.
- " " distress levied in, 83.
- excels all lower than himself in testimony, 79, 83.
- stay upon distress for his food-tribute if withheld, 123, 127.
- failing to supply the feast of a, 231, 233.
- violating a king's interterritorial law, *ibid.*

KINSMAN:

- of a debtor, distress from, 117.
- stay on distress on account of kinsmen, 183-5, 197.
- four nearest tribes bear a kinsman's crimes, 261, 275.
- defaulter's nearest kinsman sued for his liability, 265, 287.

KNEADING-TROUGH,

- stay on distress for a, 123, 129.

KNIFE:

- haft of, a fixed measure, 132 n., 133.
- stay on distress for a, 125, 139.

LABOURER: contract of, without his chief, set aside, 51, 53.**LAEGHAIRE, KING:**

- son of Niall, king of Erin, 3.
- in his time the Senchus composed, 3.
- one of the authors of the Senchus, 5, 17.
- in fourth year of reign of, Saint Patrick came to Erin, 5.
- orders one of Saint Patrick's people to be killed, to test the doctrine of forgiveness, 5.
- overcome by Saint Patrick, 15.
- suggests arrangement of the laws in conjunction with Saint Patrick, 15.
- assisted in regulating the law of distress, 209.

LAEGHAIRE BUADHACH: one of the two engaged in the combat at Magh-inis, 253.**LAND:**

- stay in case of fine for injuring, 163, 165.
- common tillage land, stay on distress for fencing of, 169, 175.
- distress for division of the land of the tribe, 201, 203.
- " " mountain land, *ibid.*
- division of land of a sister's son, 203, 207.
- bad contract respecting, 203, 207.

LAW:

- arranged and settled by the chiefs and learned men of Erin in conjunction with Saint Patrick, 15.
- of the letter, addition from, preserved the Senchus, 31.
- of nature, strength derived from, preserved the Senchus, 31, 39.
- established in the Senchus, 41, 43, 49.
- of fosterage promulgated in the Senchus, 41, 49.
- of free tenants ditto, *ibid.*
- of social relationship ditto, *ibid.*
- fine for slighting the, 167, 173.
- four laws recognised in judicature, 261, 281.
- four things perfect law, 261, 283.

LAW-AGENT, see ADVOCATE:

- rules relating to the employment of, 295-297.

LEARNING: testimony of orders of, equal to that of king, 79, 85.**LEGITIMACY:** stay in case of fine for wrongfully questioning a person's, 185, 193.

LEINSTERMEN, *see* GALEOIN.

LENT: stay on distress from a man observing the, 195, 197.

LIACHTREOIR: a lecturer, but sometimes an ecclesiastical judge, 198 *n.*, 199.

LOAN:

distress for a, 215, 219.

„ improperly parted with, 247, 249.

LOCH RUDHRAIDHE: now Bay of Dundrum, co. Down, 64 *n.*

LOCK: for securing things from across the sea, 127, 143.

LOOKERS-ON: four, recognised by the Feini, 241-247.

LOOKING-GLASS, *see* MIRROR.

LOSS: of things given in charge, 185, 189.

LUARCAN, *see* FAIRIES.

LUCHTUINE SAOR: his judgments explained to Saint Patrick, 25.

LUGHADH DALL: performs Teinm Laegha, 44 *n.*

LUNATIC:

incapable of taking distress, 91.

maintaining a madwoman, 125, 137.

fine for neglecting to maintain a madwoman, 137.

magical wisp, cause of lunacy, 143.

stay on distress for liability of a, 195.

being engaged in securing a madman, an exemption from distress, 269, 301.

LYING: to be guilty of, deprives of honor-price, 57.

MAC-FUIRMIDH: number of his stories, 45.

MADMAN, *see* LUNATIC.

MADWOMAN, *see also* LUNATIC.

contract of, set aside, 53.

MAGH DEISITIN, *or* DESTIN: in Uladh, fort of Brigh Bruighaidh, 147, 155.

MAGH-INIS: combat at, 251, 253.

MAGH ITHE: battle of, 47.

MAGH TUIRE: two battles of, 47.

MAGICAL WISP, *see also* LUNATIC:

causing madness, 143.

MAINTENANCE:

of a wounded person, 123, 131.

of a madwoman, 125, 137.

of a fool, *ibid.*

of children, *ibid.*

of parents, *ibid.*

of a family senior, 139.

of an old man, 159.

MANACH, *see also* MONK:

a tenant of ecclesiastical lands, 52 *n.*, 53.

MARRIAGE GIFTS, 154 *n.*

first battle fought about, 151, 155.

MATERIALS: stay in case of unfinished, 185, 193.

MEASURE: taking away of, from a chief, 123, 129.

MEETING:

at Uisnech, 37, 81.

stay on distress in case of a territorial, 193.

MEETING-HILL:

fine for injuring a, 167, 171.

disturbing a, 175, 177.

- MEDHBH**: courtship of, 47.
- MEDICINE**: preparing medicine for the sick, an exemption from distress, 269, 301.
- MEMORY**: of two seniors preserved the Senchus, 31, 37.
- MESSENGER**, *vide* 161 *n.*, *see also* **RUNNER**:
distress for the crimes of a person's, 157, 161.
- MIDHBHA BRETHA**: an ancient Irish work, 27.
- MIDWIFE**: having gone to seek a midwife for a woman in labour, an exemption from distress, 269, 301.
- MILDH'S SONS**, 5.
their fleet came to Germany, 21.
battle of Tailltin by, 47.
- MILKING-YARD**: stranger not possessing, disqualified from taking distress unless accompanied by a native, 87.
- MILL**:
the eight parts of the, 125, 141.
stay in case of fine in respect of a, 163, 167.
- MILLSTONE**: manufacture of a, 185, 189.
- MINE**:
stay on fine in case of injury to a silver or other mine, 167, 171.
" " mines of copper and iron, 185, 189.
- MIRROR**: stay on distress for a, 125, 139, 151, 153, 235.
- MOENACH MAC NINE**: his judgments explained to Saint Patrick, 25.
- MOGH**:
steward-bailiff of Coirpri Gnathechoir, 65.
first distress in Erin seized from, 65, 67.
- MONK**, *see also* **MANACH**:
contract of, without his abbot, set aside, 51, 53.
- MORANN**: fixed the rate of forfeiture of distress, 103.
- MORANN MAC MAIN**:
an author of judgments, 19, 23.
used to pass judgment with a chain round his neck, 25.
- MOUNTAIN PASTURE**: going to, in Spring, 133.
- MUENA**:
King Fergus's charioteer, 71.
tells the wise men of Ulster, at Emhain Macha, of King Fergus's blemish, 73.
- MUIRDRIS**:
a sea monster, the cause of King Fergus's blemish, 73.
is killed by King Fergus, 75.
- MURDER**:
secret, 57.
stay in case of fine for, 175, 177.
" oath of secret, 185, 189.
" 'eric'-fine for secret, *ibid.*
distress for proof of secret, 237, 239.
- MUSIC**: requisites for, stay on distress for, 123, 127.
- MUTILATING**: stay in case of fine for, 175, 177.
- NATURE**: strength from law of, preserved the Senchus, 31, 39.
- NEEDLEWORK**: stay on distress for the several implements of, 151-3.
- NECHTAIN**: demolition of house of, 47.
- NEIDHE**: one of the two sages that contended for the sage's gown, 19, 25.
- NEIGHBOURHOOD**: four pledges given in right of, 261, 275.
- NEIMHIDH**: battles of, 47.
- NEIMIDH**: 'Fid neimidh', sacred wood, 164, 165.
- NEL**: married Scota, daughter of Pharaoh, 21.

NERIDH MAC FINNCHUILL: a celebrated author, 23.

NET:

the common net of the tribe, 123, 131.

stay in case of restitution and fine in respect of a, 183.

NIALL: father of King Laeghaire, 3, 5.

NIAMH: daughter of Cealtair, 253.

NICKNAME: stay in case of fines for a, 185, 193, 237.

NITH: why so called, 3.

NITH NEMONNACH:

why so called, 3.

Rath-guthaird, where Senchus Mor written during winter and spring, near to, *ibid.*

NOFIS: a name of the Senchus Mor, 17.

NOTICE:

of distress, 105, 263, 265, 285, 287, 301, 303.

negligence respecting, 105.

by the track of the cattle, 105, 269, 289, 303.

precedes taking of distress, 113, 117, 265, 285.

length of, in certain cases, 117, 121-3, 147, 149.

disregarding a, 231, 285.

four periods of, 263, 283.

four divisions of, *ibid.*

not served on a wanderer, 265, 285.

of ten days served on tribe of debtor, 265, 287.

by the third word, 269, 289, 303.

having gone to give notice to a person in necessity, an exemption from distress, 269, 299.

NUADA DERG, 5.

kills Odhran, Saint Patrick's charioteer, by King Laeghaire's direction, to test Saint Patrick's doctrine of forgiveness, 7.

is adjudged to heaven, thus reconciling the apparently conflicting principles of retaliation and forgiveness, 13, 15.

NUADHAT: father of Mogh, 65, 67.

OATH:

of a woman in childbirth, 177, 181.

of secret murder, 185, 189.

in case of distress from a man on a journey; oath of one witness sufficient to prove that he went on the journey, 195, 197.

distress for an oath which the country does not confirm, 233, 235.

ODHRAN: Patrick's charioteer, killed by Nuada Derg, 7.

OFFENCES, *see also* CRIME:

persons guilty of certain offences deprived of honor-price, 55, 63.

certain offences enumerated, in case of which the stay on the distress for the fine for them is three days, 163, 183.

four things to be considered in estimating, 263, 283.

OFFERING: distress from a person making an, to a church, 195, 199.

OG-AIRE: to what food-tribute entitled, 59, 61.

OLD MAN: maintenance of an, 159.

OLLAIRE: number of his stories, 47.

OLLAMH: pound of the, 293.

OLLAMH-POET:

extemporaneous composition by, 43.

number of his stories, 45.

OX:

for ploughing, stay on distress for, 123, 127.

untrained oxen, 185, 191.

PARENTS: maintaining of, 125, 139.

PARTHOLAN:

battle of Magh Ithe by, 47.

mortality upon people of, 51.

first battle fought about the marriage gifts of Partholon's two daughters, 155.

PASTURE, *see* MOUNTAIN PASTURE.

PATRICK, Bishop, and afterwards Saint:

stone of, in Glenn-na-mbodhur, 3.

cup of poison given him by one of the Druids, 3.

one of the authors of the *Senchus*, 5, 17.

when he came to Erin, 5.

his charioteer, Odhran, killed, 7.

obtains his choice of the Brehons in Erin, to give judgment concerning the death of Odhran, 7.

holds a conference with the men of Erin, 15.

preaches the Gospel, 15.

overcomes King Laeghaire and his Druids, 15.

number of companions who came with him, 19.

judgments of ancient Irish authors explained to him, 25.

Fergus and Dubhthach recite to him what their predecessors had sung, 25.

Senchus completed at the end of nine years from his arrival in Erin, 35.

assisted in writing the *Senchus* in a chalk-book, 35.

abolished profane rites of the poets, 45.

regulated the profession, privileges, and duties of the poets, 45.

assisted in regulating the law of distress, 209.

PATTERN: leather pattern for needlework, 153.

PET-ANIMALS, *see* ANIMALS.

PHARAOH:

requests Fenius and his school to come to him, 21.

his daughter, Scota, marries Nel, son of Fenius, 21.

PHYSICIAN:

providing one for a wounded person, 123, 131.

notice by, 131.

having gone for a physician for a sick person, an exemption from distress, 267, 299.

FIG:

stay on distress for a, 123, 127.

" fine for stealing a, 167, 171.

PILGRIMAGE: having gone to detain one of the family of a person who has gone on a pilgrimage, an exemption from distress, 267, 299.

PINGINN: a measure of value, 247.

PITCHER: stay on distress for a, 125, 135.

PLAGUE:

period of, one of those at which the world loses its goodness, 51.

Buidhe Connall, 50*n.*, 51.

upon people of Partholan, 51.

how preventible, 51, 53.

PLAIDS, for a wounded person, 131.

PLEDGE:

to be given by debtor to a person fasting upon him, 115; or a surety, 119.

four pledges given by each person to his four neighbours in right of neighbourhood, 261, 275.

four divisions of pledges, 261, 277.

being engaged in procuring a pledge against injustice, an exemption from distress, 269, 301.

'smacht'-pledge, 277.

rules respecting pledges, 277-281.

PLOUGHMAN : distress from a, 189, 201.

POEM :

- author of the, 5.
- cause of its having been composed, 5.
- attempts to reconcile the principle of retaliation of the Irish Law with the Gospel principle of forgiveness, 9 *et seq.*

POETRY :

- thread of, put around the Senchus by Dubhthach, 23.
- materials of the Senchus handed down in, before Saint Patrick's time, 39.
- artistic rules of, left with poets by Saint Patrick, 45.

POETS :

- exercised exclusive judicature in Erin, until the contention of the two sages, 19.
- lost their honor-price, and deprived of their profession if they pronounced false judgment, 25.
- some of the, mentioned, 25.
- composition of, preserved the Senchus, 31, 39.
- of Fail, 33.
- 'dire'-fine of chief poet fixed by Senchus, 41, 43.
- the Ollamh, 43.
- songs of, admitted as evidence of title, 46 *n.*
- practised incantation before Saint Patrick's time, 45.
- classes of, 45.
- profession, privileges, and duties of the, regulated by Patrick, 45.
- stories of the, 45, 47.
- lose honor-price for demanding an exorbitant reward for their composition, 55, 59.
- " " for unlawful satire, 59.
- their offences punished more severely than those of others, 59, 63.
- distress for right of a poet crossing a territory, 185, 191, 237, 239.

POISON :

- cup of, given to Saint Patrick, 3.
- words pronounced over, 3.

POOR : laws for, established in the Senchus, 41, 43.

PORT :

- watching of the, 129.
- owner of, takes care of parties from the sea, 129.

POUND :

- those of the septenary grade, 96*n.*, 293.
- delay in pound of a distress on which the stay is two days, is four days, 147.
- delay in pound of a distress, 259, 273.
- law of the, 269, 303.

PRESCRIPTION : stay upon distress in case of, 79, 83, 193.

PRIVILEGE : stay in case of fine for violating a person's, 163, 165.

PROTECTION : fine for taking distress from a place of, 99.

PROVINCES : by whom Erin divided into, 81.

PRUNING-KNIFE : of widow's house, 125, 141.

PURSUIT : having gone in pursuit of cattle, an exemption from distress, 267, 299.

QUARRELLING : distress for fine for quarrelling in an ale-house, 231, 235.

QUEEN : to what part entitled out of the Brewy's caldron, 49.

RACHOLL BRETHA : an ancient Irish Law treatise, 155.

RAIMENT :

- for festival day, stay on distress for, 123, 127.
- exchanging one's raiment a proof in distress, 269, 301.

- RAITHLENN**: now island of Rathlin, north of county of Antrim, 82 *n*.
RATH-GUTHAIRD:
 the Senchus composed there in winter and in spring, 3.
 why so called, 3.
RAM: stay on distress for a, 127, 145.
REAPERS: failing to supply reapers to a chief, 157, 163.
RECHOL M-BRETH: an ancient Irish work, 27.
REGAMUIN: cattle spoil of, 47.
REINS: stay on distress for, 125, 137.
RELATIONSHIP:
 law of, promulgated in the Senchus, 41, 49.
 stay on distress for dues of lawful, 169, 175.
RELATIVES: distress for crimes of near, 157, 161.
RELIGIOUS ORDERS: testimony of, equal to that of king, 79, 85.
REMOVING: distress for removing a child after its mother's death, 227, 229.
RENT:
 stay on distress for, 157, 159.
 " " "accruing due after death of a chief, 187.
 immediate distress for, 231, 233.
 keeping up a sick person's rent, *ibid*.
RESTITUTION: fourfold division of, 273.
RETALIATION: Irish law of, reconciled with the Gospel doctrine of forgiveness, 9
 et seq.
RINGS: distress for, 203.
RIVERS: stay in case of restitution and fine in matters relating to, 183.
ROADS:
 cleansing of, 123, 129, 159.
 stay on distress in respect of, 157, 159, 231, 233.
ROCKS: three, by which judgments of world are supported, 31, 39.
ROPE: for carts and loads, 125, 141.
ROSSA MAC-TRECHIM:
 one of authors of the Senchus, 5, 17.
 a doctor of the Berla Feini, 39.
 assisted in regulating the law of distress, 209.
RUNNER, of a territory, 185, 191.
RUSHES: fine for cutting another's, 167, 173.

SADHBH: courtship of, 47.
SAGES: contention of, at Emhain Macha, 19.
SALT, of house of Brewy, 127, 143.
SATIRE: stay in the case of fine for satire of unascertained kind, 185, 191, 237, 239.
SATIRIZING:
 punishment for, 59.
 stay in case of fine for, 175, 177.
 satirizing a dead person, 185, 189.
 honor price for satirizing, 231, 233.
 " " "a dead man, 237, 239.
SCABEL: *see* CALDRON.
SCARING: stay in case of fine for, 175, 179.
SCISSORS: a fixed measure, 132 *n*, 133.
SCOTA: married Nel, son of Fenius, 21.
SCOTT: whence so called, 21.

SCREPALL: a measure of value, 247.

SEA:

proceeding to be observed in case of shipwreck, or things cast ashore, 129.
stay in case of restitution and fine in matters relating to the, 183.
distress for things seen on the, 201, 203.

SEA-MARSH: fine for injuring the crop of a, 167, 171.

SEANCHAIDHE: having to seek a, extends stay of distress, 81.

SEISCINNE: mother of Sadhbh, 47.

SEIZURE: having gone to seize cattle or a prisoner, an exemption from distress, 267, 299.

SENCHA MAC AILELLA:

a celebrated author, 23.

blotches appeared on his cheeks whenever he pronounced a false judgment, 25.

fixed the stay on distress in case of women at two days, 127, 145.

husband of Briughaidh, 155.

sometimes called Sencha Mac Culclain, *vide* 151.

a judge among the Ulstermen, 151, 155.

SENCUS:

composed at Teamhair in summer and autumn, 3.

„ at Rath-guthaird in winter and spring, 3.

time at which composed, 3.

authors of the, 5.

cause of its having been composed, 5.

called also *Nofts*, 17.

„ also Cain Patraic, 19.

authors whose works are incorporated in the, 23, 25.

was turned into poetry by Dubhthach Mac ua Luguir, 23.

Sen Mac Aige first author in, 23.

how preserved, 31, 39.

why called, of the men of Erin, 35.

completed at end of nine years after arrival of Patrick in Erin, 35.

written in a chalk-book, 35.

materials of, handed down in poetry before Patrick's time, 39.

laws established in, 41, 43, 49.

'dire'-fine of each, fixed by, *ibid.*

Cain Bescna, the fifth book of, 49.

verbal contracts made binding by, 41, 49.

Bec, 4 *n.*

SENIORS: memory of, preserved the Sencus, 31, 37.

SEN MAC AIGE:

an author of laws, 23.

his works incorporated with the Sencus, 23, 25.

blotches appeared on his cheeks whenever he pronounced a false judgment, 25.

his work the foundation of the Sencus, 25.

pronounced first decision respecting distress at a territorial meeting at Uisnech, 79, 81.

adjudged the restoration of Inbher Ailbhine to the Feini, *ibid.*

levying of distress to be made by his race for ever, *ibid.*

was a Connaughtman, *ibid.*

four periods of giving notice of distress, according to law, among the ancients from the period of, 283.

SEPTENARY-GRADE:

bringing distress into the green of one of the, 97.

pounds of the, 96 *n.*, 293.

SERVICES, of attack and defence, 157, 160 *n.*, 161.

- SHAVING**: stay on distress for price of, 125, 133.
- SHEEP**: 123, 127, 149.
stay on fine in case of stealing, 167, 171.
- SHEPHERD**: subject to arrest instead of distress for his liabilities, 105, 107.
- SHIPWRECK**: *see* SEA.
- SHOES**: a person changing the wisp of his shoes, a proof in distress, 269, 301.
- SICK**:
distress for taking care of an incurable sick person, 227, 229.
" keeping up a sick person's rent, 231, 233.
preparing medicine for the sick, an exemption from distress, 269, 301.
- SICK PERSON**:
things to be provided for a, 123, 131.
house for a, 131.
plaids and bolsters for a, 131.
stay on distress from a, 193, 195.
- SIEVE**, 149.
stay on distress for a, 123, 129.
- SILVER-MINE**: *see* MINE.
- SINECH**: a name of the Muirdris, 65, 68 *n.*, 69.
- SLANDER**:
stay in case of fine for, 175, 177.
distress for having circulated a calumnious story, 195, 199.
- SLANE**: Ferta-feig ancient name of, 64 *n.*
- SLAVE**: injury to a person's, 233, 235.
- SLIABH FUAID**:
now Fuad mountain, in county Armagh, 68 *n.*
Eochaidh Belbhuidhe killed there, 69, 71.
- 'SMACHT'-FINE**: stay on distress for, 171 *et seq.*
- SOCIAL RELATIONSHIP**: law of, promulgated in the Senchus, 41, 49.
- SON**:
contract of, without father, if alive, set aside, 53.
stay in case of fine for feeding a person's son after notice not to do so, 163, 167.
of a stranger, liability on account of the, 185, 191.
injury to a person's, 233, 235.
- SORCERERS**: marrow taken out of bones by, 203.
- SPINNING**: stay on distress for the several implements of, 151, 153.
- STAKES**:
stay in case of fine for injury caused by, 163, 165.
fine for injuries caused by, 233, 237.
- STALLION**: stay on distress for, 127, 145.
- STAY**:
upon distresses fixed by the learned men at the meeting at Uisnech, 79, 81.
things in case of which the stay on the distress is one day enumerated, 123-127.
of two days on distress in case of women's property fixed by Sencha, 127, 145.
" " also by
Brigh Briughaidh, 145, 147, 151, 155.
things in case of which stay on distress is two days enumerated, 147-155.
of three, and five, and ten days established by Coirpri Gnathchoir, 151, 157.
things in case of which stay on distress is three days enumerated, 157-181.
offences in case of which the stay on the distress for the fines for them, enumerated, 163-183.
things in case of which the stay on the distress is five days enumerated, 183-193.
things in case of which the stay on the distress is ten days enumerated, 193-207.

- STAY**—*continued*.
 manner in which a distress with stay is seized, 209-211.
 consideration affecting the length of the, 263, 283.
 why a stay of five days the most usual, 251-253.
 stays were ordained for distresses, 263, 285.
- STOCK**:
 distress by a chief who has supplied stock to a tenant, 215, 219.
 fine in respect of stock supplied to a tenant, 231, 233.
- STORY-TELLING**: profession of, continued to the poets by Saint Patrick, 45
- STORIES**:
 copies of, extant, 46 *n*.
 of the poets, 45, 47.
- STRANGERS**:
 entitled to their choice of a Brehon to decide their cause, 7.
 to be accompanied by a native in certain cases when taking distress, 87, 91.
 liability on account of, 185, 191.
- STREAM**: fine for unlawfully damming a, 203, 205.
- STRIPPING**:
 stay on fine in case of stripping the dead, 175, 177.
 " " the slain in battle, *ibid*.
- SUBSTITUTE**: for a wounded person while ill, 131.
- SUI**: a man of eminence in any particular department of learning, 86 *n*.
- SUIT**: distress for false suit against a son respecting land, 237.
- SUITOR**:
 death of, 185, 187.
 distress for a suitor evading the law, 215, 217.
- SUPPORT**: persons without means of, incapable of taking distress, 91.
- SURETY**:
 person incapable of becoming a surety not to take distress, 87.
 to be offered to a creditor fasting on his debtor, 119.
 distress from a, 215-219.
- TAILLTIN**: battle of, 47.
- 'TAIRGILLE'**: is fourfold, 275.
- TAMAN**: number of stories of, 47.
- TARTAN**: for covering animals, 185, 189, 239.
- TEAMHAIR**, *now* TARA:
 Senchus composed there in summer and autumn, 3.
 became inclined during an earthquake, 6 *n*, 7.
- TEINM LAODHU**, *or* LAEGHA:
 a sort of incantation, 24 *n*, 25, 45.
 Finn Mac Cumhaill performed, 44 *n*.
 abolished by Patrick, 45.
- TENANTS**:
 free and base, law respecting, promulgated in the Senchus, 41, 49.
 distress for injury by chief to tenant, and *vice versa*, 157, 163.
- TENDING**, a distress, 259, 273.
- TERRITORY**:
 tributary territories of certain kings, 83.
 fine for suffering things to be carried off over the border of a, 185, 189.
- TEST**: of caldron, 195, 199.
- TESTIMONY**:
 king excels all lower than himself in, 79, 83.
 of orders of religion and learning equal to that of king, 79, 85.

THEFT:

to be guilty of, deprives of full honor-price, 57.
from out of a house, 167, 171.
of pigs, sheep, 167, 171.

THEODOSIUS:

was Emperor at the time the Senchus was composed, 3.
in the ninth year of his reign Saint Patrick came to Erin, 5.

THRACE:

Cai abode in, 21.
thirty-six champions of, landed by the Gaedhil in the country of the Cruith-nigh, 21.

TIBRAIDI: one of those by whom Eochaidh was killed, 69, 71.

TILLAGE:

in common, 127, 143.
stay on distress for fencing of common tillage land, 169, 175.

TITLE: songs of poets admitted to prove, 46 n.

TIR-BA, given to King Fergus as a mulct by Conn Cedcorach, 65, 67.

TOILET: withholding toilet requisites from a person, 233, 235.

TOMB: distress for not erecting tomb of chief, 185, 187.

TOYS: of children, 139.

TRADITION: Senchus preserved by, 31, 37.

TREACHERY: to be guilty of, deprives of full honor-price, 57.

TREE:

fine for stripping the bark off a, 185, 189.
the appropriated forest, 203, 207.

TRENCHING: of land by a person, legal evidence of his title, 46 n., 47.

TRESPASS: by animals, 157, 161.

TRIBE:

distress for division of the land of the, 201, 203.
four nearest tribes bear a kinsman's crimes, 261, 275.
notice served on tribe of debtor, 265, 287.
each member of a tribe liable for an absconding debtor of the, 265, 287.

TUATHAL: father of Fithir and Dairinn, 47.

TUILLEN:

now Dulane, near Kells, 35.
Saint Cairnech buried there, 35.

TULBRETHA: a work by Fachtna, 27.

TURF:

stay on distress for cutting, 123, 133.
" " carrying, *ibid.*
" " fine for injuring, 167, 173.

TYTHES: effect of payment of, 51, 53.

UISNECH:

meeting at, 37.
in Meath, 81.
Sen Mac Aige pronounces first decision respecting distress at a meeting at, 81.

ULAIKH: one of principal races of Erin, 71.

ULSTERMEN: submitted to adjudication of Sencha Mac Culclain, 151, 155.

URCHAEALAN: food given to a prisoner, 107.

'URRADHUS'-LAW, 87, 89, 97, 167, 173.

four 'Urradhus'-laws recognised, 261, 275.

four securities by which enforced, *ibid.*

USE: fine for, 169.

VAGRANT:

subject to arrest instead of distress for his liabilities, 105, 107.

removing of a, 123, 129.

VALUABLES: of a chief's house, 125, 135.

VASSAL:

laws for, established in the Senchus, 41, 43.

distress for share in an old bond vassal, 217, 227.

VERBAL CONTRACTS, *see* CONTRACTS.

VESSELS:

not stationary, stay on distress for, 125, 135.

stay in case of fine for improper use of another's, 167, 171.

VIOLATE:

stay in case of fine for attempting to violate a person's wife, 163, 167.

" violating women, 177, 181.

VIRGIN: stay on distress for honor-price of a, 125, 133.

WAGES: to which persons entitled, stay on distress for, 125, 133, 151, 153.

WALLING of land by a person, legal evidence of his title, 46 n. 47.

WAND: upon which light placed, 143.

WANDERER: no notice of distress served upon, 265, 285.

WAR:

general, period of, one of those at which world loses its goodness, 51.

how prevented, 51, 53.

WEALTHY: laws for the, promulgated in the Senchus, 41, 43.

WEAPONS: stay on distress for, 123, 127.

WEAVING: stay on distress for the several implements of, 151, 153.

WEIR, *see also* FISHING WEIR: stay in case of fine for injury in respect of a, 163, 165.

WHALE: stay on distress for distribution of bones of a, 125, 135.

WIFE:

stay in case of fine for attempting to violate or forcing a person's, 163, 167.

distress for maintenance of a, 231, 233.

injury to a person's, 233, 235.

WILL: testamentary direction respecting a person's burial place, 203, 205.

WINDS:

formation of the, 27.

colours of the, 27.

WINTER RESIDENCE:

removing in May from winter residence to mountain pastures, 125, 133, 139.

returning to, at Allhallow-tide, *ibid.*

WITNESS:

distress from a, 215, 219.

witnesses of a distress, 267, 293.

to prove exemptions, 301.

WOMAN:

contract of, set aside if she be mad, 53.

" " if made without her husband, 53.

can make five contracts independently of her husband, 53.

WOMAN—*continued.*

- distress by women, 81, 83, 121.
- distress from women, 121.
- stay on distress which guardians of women unfit to take care of children take for removing children from them, 125, 141, 143.
- stay on distress in case of women fixed at two days, 127, 145, 147, 149, 151, 153, 155.
- evil word of one woman against another, 147, 149.
- possession, taking, by, 149.
- process in suits by, 149.
- stay on distress in case of things belonging to women, 151, 155.
- stay in case of fine for neglecting the longing of a pregnant woman, 175, 181.
- oath of a woman in childbirth, 177, 181.
- violating women, *ibid.*

WOOD:

- stay on distress for, 125, 135.
- „ „ fine for cutting, 163, 165.
- sacred wood (Fid neimidh), 165.
- stay in case of restitution and fine in matters relating to, 183.

WOOD AXE: fine for improperly using another's, 167, 171.

WORTHINESS, of a kinsman necessary to enable him to sue in certain cases, 267, 289.

WRITTEN-LAW: head of the, his 'dire'-fine fixed by the Senchus, 41, 43.

ZODIAC: signs of the, 31.

ZONES: five, formed in firmament, 29.



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